



THE UNIVERSITY *of* EDINBURGH

Title	Translating the Qur'an into English: problems of discourse
Author	Rahab, Nadia
Qualification	PhD
Year	1996

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**TRANSLATING THE QUR'ĀN INTO
ENGLISH:**

PROBLEMS OF DISCOURSE.

NADIA RAHAB

**SUBMITTED FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY**

UNIVERSITY OF EDINBURGH

1995



DECLARATION

This thesis is my own work and composition

NADIA RAHAB

THANKSGIVING

My praises and gratitude to God for giving me the strength, the determination to persevere, and self-confidence in my abilities to accomplish this research.

DEDICATION

To my parents who taught me the value of knowledge. Their love, trust and encouragement have been a constant and invaluable support to me.

إهداء

إلى والديّ اللذين زرعاً فيّ منذ الصغر
حب العلم والمعرفة وشجعاني بعطفهما
وثقتهما على إنجاز هذه الأطروحة

ACKNOWLEDGEMENTS

Many thanks and much gratitude are due to the institutions and people without whose help and support this thesis would not have been completed.

I owe a great deal to the Algerian Ministry of Higher Education and Scientific Research for awarding me a three year scholarship to cover the expenses of my research work.

My gratitude to the following institutions for their financial assistance when I badly needed it:

- The President's Fund (Edinburgh)
- The Muslim Institute (London)
- The Muslim Cultural Centre (London)
- The Arab, British Chamber of Commerce (London).
- Muslim Aid (London)
- Al Tājir Trust (London)

I am grateful to my supervisors: Dr. J. Miller, Dr. Latham and Dr. McDonald for their help, assistance, guidance and accessibility.

I am also grateful to Dr. Y. Suleiman and Dr. J. Dickins for their constructive feedback on my work.

I would like to express my sincere thanks to my typist Mrs. M. Gibb for her speed and efficiency in typing my thesis.

My thanks to my friends for being there for me. Their friendship and moral support have helped me withstand problems, homesickness and loneliness.

Special thanks to Charles Mann for his valuable advice, his proof reading of my work and more importantly for his friendship and his patience in putting up with my "bad mood" spells

I will be forever indebted to my brother Oussama for his care, concern and affection as well as for his financial support so generously provided.

Last but not least, my love, gratitude and deepest sense of appreciation to my family in Algeria. Their love and moral support have been a constant source of strength whenever I needed it. Their financial assistance and their efforts to make my stay as comfortable as possible are yet another manifestation of their care and affection for me. To all of you, many thanks.

Table of the Transliteration System.

Consonants

, *

b

t

th

j

h

kh

d

dh

r

z

s

sh

ṣ

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ṣ

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gh

f

q

k

l

m

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h

w

y

Vowels

Long Vowels:

ā

ū

ī

Short Vowels

a

u

i

* except where initial

List of Abbreviations and Symbols Used

AH	After Hijra (in references)
CA	Comparative Analysis
n.d.	No date (in references)
n.p.	No place of publication
SL	Source-language
SLT	Source-language text
TL	Target-language
TLT	Target-language text
TD	Translation Difficulties
TP(s)	Translation Problem(s)

Abstract of Thesis

Discourse problems encountered by the Qur'ān translator have received little attention from researchers in the field. The present thesis will attempt to remedy some of this neglect by investigating the problems met in transfer at the most overlooked level: the macro-textual level of the text.

The problems as such are identified from the analysis of shifts and differences displayed in seven translations in English, when compared to the original text and to one another.

Proceeding on these bases, the research examines the following discursal problems raised in transfer:

1. Problems caused by the structure (or internal organization) of the Qur'anic text;
2. Problems raised at the level of texture, considered, first, in terms of cohesion then, coherence. Cohesion transfer problems are investigated in relation to two cohesive devices: inter-sentential connection and pronominal co-reference. Coherence problems focus on the use of implicit information.

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"Un livre sacré s'adresse d'abord à ceux qui savent sa langue. Il la consacre et la propage. Mais il ne peut s'empêcher de rayonner plus loin qu'elle. Alors commencent les traductions à leur risques et périls."

Denise Mason

In the preface to her translation
of the Qur'ān into French.

(D. Mason, Le Coran, Paris 1967)

INTRODUCTION

The Goal of the Study.

A great deal has been said and written on the controversial issue of translating the Qur'ān, in both Muslim and Western worlds. The Qur'ān has been translated into many languages and its translatability has raised a great deal of interest and has been the subject of prolific study and research.

Research performed up to date on the Qur'ān has opened the door to investigating its translation into other languages and provided us with valuable information on the crucial issue of its translatability. However, the door has remained ajar as the research has proven to be of limited use, whether theoretical or practical, to the Qur'ān translator.

Indeed, the main stream of the existing research has focused on debating the translatability or untranslatability of the Qur'ān and, therefore, on allowing its translation or forbidding it, rather than on investigating the translation process and determining the procedures involved in the transfer of the Qur'ān into other languages.

This state of affairs has, of course, unavoidably affected research on the problems encountered by the Qur'ān translator. Indeed, the research undertaken up to recent years on this issue, although considered valuable work in the field, has, nevertheless, displayed several shortcomings: Firstly, the problems analysed were only identified from the source-text analysis pole, not transfer. Secondly, problems were not investigated for the sake of identifying the difficulties encountered by the

Qur'ān translator but have been used to justify the Qur'ān untranslatability. Thirdly, translation problems examined so far have, with few exceptions, confined the research to the micro-textual level and have seldom gone beyond the sentence boundaries. Finally, the approaches used were often based on unreliable or unsound linguistic arguments.

The task of the Qur'ān translator is far from being problem-free. He encounters an array of translation problems varying in nature and complexity and occurring at both levels of source-text analysis and transfer. These problems should not only be examined as a crucial part of the research on the issue of translating the Qur'ān, their investigation should equally be undertaken on more reliable and convincing bases.

As yet, little has been done to remedy the situation described above. The purpose of the present research is to make an attempt towards opening up this unexplored and much neglected field.

The thesis will therefore investigate the problems encountered by the translator when transferring the Qur'anic text into English, based on findings in Qur'anic studies, as well as on research in linguistics and translation theory.

Moreover, the problems will be identified and examined on the basis of what really occurs in the translation process through the analysis of actual translations made of the text.

Finally, the thesis will focus on the least explored level of the Qur'ānic text: The macro-textual level. And, without seeming to belittle the crucial role of source-text analysis in the translation process, the problems raised at

this level will be restricted to transfer alone. The decision to do so is dictated by space limitations.

The Organization of the Study.

As mentioned above, the aim of the present research is to investigate problems of discourse in translating the Qur'ān into English, on more reliable and systematic bases.

Drawing on pragmatically oriented theories to language use and translation, as well as on source-text based and target-text oriented approaches to investigating translation problems, we shall examine discourse problems encountered in translating the Qur'ān into English, at the level of two macro-textual dimensions: structure and texture.

The transfer problems as such will be identified from the comparative analysis of the source-text and seven translations in English, followed by the extraction of the problems from the differences and shifts displayed in the compared translations.

The research will be displayed as follows: First the Qur'ān as a Scripture is introduced in Chapter One. Next, the polemic over the Qur'ān translatability in both Muslim and Western worlds is surveyed in Chapter Two. Chapter Three reviews the existing research undertaken (1) in the field of translation in general (2) on the macro-textual approaches to language and translation; (3) on the approaches to investigating translation problems; (4) on the more specific issue of investigating the problems raised in the Qur'ān translation.

After establishing the inadequacy and shortcomings of

the existing attempts at investigating and dealing with discourse problems in translating the Qur'ān, a description of the approach adopted in this research for identifying the problems is provided in Chapter Four.

It is important to signal at this point that the step-by-step approach followed in the present research and described in Chapter Four is not meant as a discovery procedure approach. The purpose behind it is to give the reader a clear idea on how the present author has proceeded to identify the problems.

Chapter Five examines the transfer problems raised by the first macro-textual dimension: structure, while Chapter Six introduces texture, the second dimension.

Chapter Seven and Eight focus on two textual/cohesive relations: inter-sentential connection and personal co-reference. While Chapter Nine examines one coherence-related aspect: implicit information.

Finally Chapter Ten, concludes the research with a summary of the problems. Then, using the findings of the study, draws practical and theoretical implications for the Qur'ān translator as well as for the Qur'ān analyst investigating translation problems. To end the Chapter, suggestions for further research are made.

CHAPTER ONE

INTRODUCTION TO THE QUR'ĀN AS A SCRIPTURE

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1.0 INTRODUCTION

The aim of this first chapter is to afford the reader, unfamiliar with the Qur'ān, an introduction that may serve as a background to the central issue of the thesis. This introduction will be brief and to the point. For those who wish to look at more detailed material, there is a vast range of works produced by Muslim and non-Muslim scholars alike. cf. al-Suyūṭī, (1935), al-Zarkashī, (1957), al-Rāfi'ī, (1965); al-Bāqillānī, (1954); al-Jurjānī, (1933); Bell, (1953); Wansbrough, (1977); Blachère, (1947); Jeffrey, (1952); Burton, (1977); Nöldeke, (1860 and 1909 second edition); Goldziher, (1966 and 1971).

Anyone truly acquainted with Qur'anic studies is aware of the sensitive and controversial issues the Qur'ān has always generated, both in the Muslim world and in the non-Muslim West. Issues such as the collection and compilation of the Qur'ān; its revelation; the meaning and purpose of the "mysterious letters" which appear at the beginning of 29 chapters; the order and the chronology of the chapters and their constituent verses; the various readings of the text; all these issues have been a continual source of disagreement and argumentation.

In this thesis, every attempt will be made to avoid getting involved in such controversies on sensitive theological issues, but whenever there is a need to touch upon such matters, the reader will be provided with views held by both Muslim scholars and Western orientalists. No sides will be taken, however, since the Qur'ān as a Scripture is not central to the essentially linguistic purpose of this work.

When introducing the Qur'ān as a Scripture, we shall proceed as follows: First, we shall examine the Muslim

view of the Qur'ān, then, present a historical survey of the chronological collection and compilation of the Qur'ān. Next, we shall focus on the text itself and examine first its content and the major themes it deals with; then its structure and composition. Finally we shall examine the Qur'ān exegesis.

1.1 THE MUSLIM VIEW OF THE QUR'ĀN

To Muslims, the Qur'ān is the sacred Word of God, the very source of Islam. It contains the teaching of their religion and to it they turn for spiritual guidance. It is the Muslim Scripture.

However, the Qur'ān also has an instrumental and functional value. It is a way of life, a code of conduct that touches every aspect in the Muslims' everyday life and, as such, affects their behaviour and attitudes. To it they refer for guidance in solving their day-to-day problems.

Finally, the Qur'ān is law. It lies at the very basis of Muslim jurisprudence. It is one of the sources of the Shari'a (Muslim law). From it Muslims derive most of their legal regulations and rules.

The Qur'ān is the sacred Word of God, (kalām [A]llāh), revealed to the Prophet, Muhammad, through the mediation of the Angel Gabriel. Its purpose is to guide Mankind towards happiness in this world and the next. In Muslim belief, the archetype or original text of the Qur'ān is inscribed on the "Preserved Tablets" (al-Lawḥ al-Maḥfūẓ), kept in Heaven.

The Qur'ān was not revealed all at once. The

revelations were received by the Prophet Muhammad "in portions", (nujūm) (sing najm), at irregular intervals and in relation to particular events or situations (asbāb al-nuzūl).

According to Muslim tradition, the first words to be communicated - around A.D. 610, when the Prophet was about 40 years old - are those contained in Q.96:1: [Iqra'bi-smi rabbi-ka alladhī khalaq ---] "Read in the name of your Lord who created ... ". The period of revelation extended over 23 years and ended with the Prophet's death in A.D. 632. The last revelation being held to be that contained in Q.5:3. The verse is said to be included in the Prophet's farewell message at his last pilgrimage to Mecca (ḥijjat al-wadā'). "Today I have perfected your religion and have completed my favour towards you and have approved for you Islam as religion".

The language in which the Qur'anic revelations are recorded is seventh century Arabic, believed by Muslim scholars to be the language spoken by the Prophet and, therefore, the dialect of his tribe, the "Quraysh". It was also the language of 'classical Arabic poetry' in those days. In modern times, however, the nature of Qur'anic Arabic has been hotly debated by Western scholars who have questioned such a belief.

1.2 THE COLLECTION OF THE QUR'ĀN

It is generally agreed among Muslim scholars that the collection and compilation of the Qur'ān were achieved in three major stages:

- (a) in the Prophet's days;
- (b) during the reign of the first Caliph, Abū Bakr (A.D.632-34);

(c) during the reign of the third Caliph, 'Uthmān (A.D.644-56). cf. al-Suyūṭī, vol. one, (1935:164-183); al-Zarkashī, vol. one, (1957:233-243); al-Rāfi'ī, (1965:30-44); von Denffer, (1983:31-52); Khalīfa, (1982:35-63); Sayyid Anwar Alī, (1982:42-67); Amīn, (1980:27-41).

In the early days of Islam (i.e. in the Prophet's lifetime), the collection and compilation of the Qur'ān are viewed as "memorization" and "oral transmission" of the message. Indeed, the Muslim belief is that the Prophet memorized the messages he received and communicated them to some half dozen of his companions. Memorization was, therefore, the basis for the transmission of the Qur'ān in the Prophet's lifetime. This does not mean to say that there was no written record at that time. On the contrary, Muslim scholars maintain that the Qur'ān was being recorded in writing in the Prophet's days on a range of material available at that time such as animal skin, animal shoulder blades, stones, palm leaves, etc.

The first written copy of the entire text is said to have been produced during the reign of the first Caliph, Abū Bakr (also called "The First Collection of the Qur'ān"). The story goes that 'Umar Ibn Al-Khaṭṭāb, later the second Caliph, had drawn Abū Bakr's attention to the loss of a large number of Qur'ān reciters (Qurṛā') - who knew the text by heart - in the Battle of Al-Yamāma, in A.D. 633. Convinced of the need for a complete written text, to preserve the Qur'ān from loss, Abū Bakr assigned one of the Prophet's scribes, Zayd Ibn Thābit, to collect all the fragments of the Qur'ān, whether inscribed or "preserved in men's hearts".

The material both written and memorised was collected by Zaid Ibn Thābit and his team and recorded in writing on separate sheets called Ṣuḥuf. After the death of Abū-Bakr

who kept the Ṣuḥuf, the sheets were passed to 'Umar his successor and then after his death to Hafṣa his daughter and a widow of the Prophet. Some disagreement exists among Western scholars as to who exactly decided to undertake the first collection. Abū Bakr, 'Umar or 'Alī, the fourth Caliph.

A later compilation of the Qur'ān was undertaken during the reign of the third Caliph, 'Uthmān bnū 'Affān. The Caliph, gave orders to make a new compilation of the Qur'ān with the goal to settle disputes over the correct manner of reciting the text, which emerged among Muslims as their empire grew wider and gathered people with different dialects and varieties of Arabic. Zayd Ibn Thābit and three prominent Meccans were instructed to make several copies of Abū Bakr's (Hafṣa's) Ṣuḥuf in the dialect of "Quraysh", the Prophet's tribe, one for retention in Medina and the others, to be sent for distribution, to Kūfa, Basra, Damascus and Mecca.

Although there is disagreement among scholars about different aspects of the 'Uthmanic collection of the Qur'ān, the main stream among them agree on the fact that it has fixed the order and chronology of the chapters and the verses as we know it today and established the consonantal text. As to the vowels and the diacritical points, they are reported to have been introduced, at a later stage, although with some variations in the reports, by Abū al-Asward al-Dua'alī during the time of the fifth 'Umayyad Caliph, Abd al-Mālik Ibn Marwān (66-86 AH). The purpose being to ensure the availability of a correct and uniform reading, of the Qur'ān, especially by non-Arab Muslims (cf. al-Ṣuyūṭī, (1935, Vol.1:25); al-Zarkashī, (1957); Syed Anwar Alī, (1982:63); von Denffer, (1983:57-59) and Bell, (1953:43-44).

The following is a summary of the chronology of the text from its first revelation to its composition in the form we know today. The table is borrowed from von Denffer, (1983:54-55).

Chronology of the Written Text

Around 610	Muhammad's prophet-hood commences.	1st revelation in cave on Mount Hira.	Transmitted orally, later in written form.
610-32	Muhammad in Makka	Continuous revelation on numerous occasions.	Transmitted orally, after memorisation by many, and writing down of revelation by various Companions upon the direct instruction of the Prophet himself.
632	Prophet's death.	Last revelation few days before this.	Complete revelation left behind both in the memories of various Companions as well as on various writing materials.
		At the death of the Prophet <u>complete</u> revelation left behind.	
632-34	Abū Bakr's caliphate.		
633	During the battle of Yamama several Companions who knew the Qur'ān by heart were killed.	Abu Bakr instructs Zayd b. Thabit to prepare a single copy of the complete revelation.	Zayd b. Thābit brings together all the revelation into the <u>ṣuḥuf</u> , from both oral as well as written sources, demanding two witnesses for each piece. The <u>ṣuḥuf</u> remain with Abū Bakr.
		During the 1st/2nd year after the Prophet's death the entire revelation was copied onto sheets (<u>ṣuḥuf</u>).	
634-44	'Umar's caliphate.		The <u>ṣuḥuf</u> remain with 'Umar.

644-56	'Uthmān's caliphate.		The suhuf remain with Hafsa bint 'Umar.
653	Campaign against Armenia and Azerbaïdjan.	Serious differences arose among Muslims about the correct recitation of the Qur'ān. 'Uthman instructs Zayd together with three other <u>ṣaḥāba</u> to prepare copies from the <u>ṣuḥuf</u> kept with Hafṣa.	Zayd and three Companions prepare a number of fresh copies from the <u>ṣuḥuf</u> . These copies are sent to the various Muslim regions to replace other material in circulation. <u>Ṣuḥuf</u> returned to Hafsa. 'Uthmān also keeps one copy (<u>muṣḥaf</u>).

Several copies of the entire revelation available throughout the Muslim lands.

Western scholars, however, question the views held by their Muslim colleagues on the Qur'ān collection/compilation.

Burton, (1977) seems to think that the Qur'anic text was collected and compiled by no one but the Prophet himself. He also appears to doubt that either Abū Bakr's collection or 'Uthmān's compilation have ever existed (cf. Burton, 1977:238-240).

Bell, (1953), on the other hand, while acknowledging the authenticity of Uthmān's compilation, and its role in establishing the "Canon of the Qur'ān", is however, sceptical about the "officiality" of Abū Bakr's collection, undertaken by Zayd Ibn Thābit (Bell, 1993:43).

The same questions about the authenticity of Uthmān's muṣḥaf and Abū Bakr's Ṣuḥuf as well as about the possibility of the Prophet's undertaking the collection and

compilation of the Qur'ān are raised in an article on the Qur'ān found in *The Encyclopedia of Islam*: (1977, Vol II, Second Edition:1067-1171).

Western scholars are in the main agreed that the history of the text of the Qur'ān from the death of the Prophet onwards has yet to be written. There is no need, however, to go further in this controversial issue as it is not central to our purpose. We shall, therefore, look at the compilation and collection of the Qur'ān after the Prophet's death, according to the most widely accepted accounts.

1.3 THE TEXT OF THE QUR'ĀN

1.3.1 The Content of the Qur'ān: the Major Themes

The entire Qur'ān revolves around the central theme of God's existence and the need for belief in Him alone as the only way to salvation. All other themes are, in one way or another, related to this pivotal issue.

It is in the Qur'ān, that we learn of God's attributes: His omnipotence; His omnipresence, His mercy, His kindness towards Mankind, and so on. The Qur'ān describes how God created all things on Earth and in the Universe and then put them all at Man's disposal to ensure his happiness. Such doings call for human thankfulness and gratitude, and Man's worship of God alone to the exclusion of all else.

Another subject of the Qur'ān is the Prophet Muḥammad along with the message he preaches. Both the Prophet and his message are seen as intermediaries between God and Mankind. Their task is to transmit His word, to call for

the worship of God and to divert all men from evil.

A third theme of the Qur'ān is the recounting of narratives. A large part of the Book is devoted to the stories of bygone people and prophets, intended to appraise Muḥammad's contemporaries of the wrongdoings of people preceeding them and the fate they suffered; and to serve as a warning to succeeding generations.

The chastisement reserved for those who reject Islam and the reward to those who accept it as their faith constitute other Qur'anic themes. Descriptions are given of the Day of Judgement, Hellfire and Heaven.

The Qur'ān also tells of Man's obligations and duties: firstly, towards God (worship, obedience); secondly, towards himself (the need to work towards spiritual as well as material happiness on Earth and to ensure his salvation in the Hereafter); thirdly, towards his family (love, affection, guidance, provision for their needs); fourthly, towards others (brotherhood, respect for his fellow men); and fifthly, towards society and the governing authority (the need to work for the achievement of order and harmony within the community).

Finally, a large number of chapters, mainly the "Medinese" ones, include larger portions dealing with rules and regulations intended to provide a code of conduct for the emerging Muslim community. In these verses, almost every aspect of life is covered, whether religious or secular. Teachings are given on how to put Islamic principles into practice. Legal, political, military and economic matters are treated, and directions are given to Muslims on how to establish themselves as a nation.

The foregoing are the main themes dealt with in the

Qur'ān. For further accounts, the reader has a wide range of published works at his disposal. cf: Bell, (1953:139-170); Khalīfa, (1982:29-34); Syed Anwar Alī, (1982:vii-xi); von Denffer, (1983).

1.3.2 The Structure of the Qur'ān

Let us start by examining the various divisions of the Qur'ān. The largest division of the Qur'ān is The "manzil" (plur, manāzil). The Qur'anic text is divided into seven manāzil to allow its reading in the seven days of the week. Each manzil contains a number of chapters.

The text is equally divided into thirty ajzā' (sing. Juz') (parts), of approximately equal length to facilitate the reading of the Qur'ān during the thirty nights of a month (specifically Ramadān). Each of them has been assigned a number and a "title" which is a word derived from the text itself.

In some copies of the Qur'ān the juz' is further divided into four aḥzāb (sing, ḥizb).

The ruqū' division (section) is another of these large divisions in the Qur'anic text. It divides the chapters into sections, each including around ten verses (the Qur'ān contains 558 sections). The ruqū' (sections) are set up on a thematic basis and are meant to allow the reading/reciting of the Qur'ān within the 27 nights of Ramadān (during the Tarāwih prayers). The ruqū' is signalled in the text and the margin by the letter " ".

All four divisions described above are set up for ritual purposes. The Qur'ān also contains original

divisions: The Sūra and the 'Āya.

The Qur'ān is made up of 114 sūra (chapter) of varying length. The sūra is the longest division in the Qur'ān, and comprises smaller units called 'ayāt (singular, 'āya) (verse). In the shortest sūra, Q.103, there are but four verses, and in the longest, QII, there are as many as 286. Each sūra has a title which is a key word taken from the text, the name of a story or an episode mentioned in it, the name of a character etc., e.g. Al-Baqara (The Cow); Āl-'Imrān (The Family of 'Imrān); Nūḥ (Noah); al-Kahf (The Cave); al-Fātiḥa (The Opening) etc.

Each chapter starts with the Basmala, (an opening formulae), except for chapter 9. 29 chapters begin with a succession of disconnected alphabetical letters called "al mutaqāṭṭi'āt".

The chapters of the Qur'ān are not displayed in the chronological order of their revelation but are placed, with the exception of "The Opening" (al-Fātiḥa), in order of roughly decreasing length. The order of the chapters and the meaning of the mutaqāṭṭi'āt are, for Western scholars in particular, a highly controversial issue. Attempts have been made to work out the chronological order of the chapters on the basis of textual and external evidence. (cf Chapter Three in the present research).

Each chapter in the Qur'ān is named as either "Meccan" or "Medinese", indicating the type of its revelation as being before or after the Prophet's departure from Mecca for Al-Medina in A.D. 622. However, naming a sūra as "Meccan" or "Medinese" does not necessarily mean that all its verses date exclusively from the Meccan or Medinese period. The difference between the two types of chapters does not only lie in their temporal and spatial setting,

but in their styles and the themes they deal with as well.

Depending on their length, the chapters of the Qur'ān may deal with one specific topic as it is the case in the shortest chapters, or with a series of themes which is particularly the case in the longest chapters.

The verses ('ayāt) that make up the chapters are versatile textual divisions varying in length and structure. Indeed, the verse may correspond to a semantically and syntactically complete sentence, or a larger unit formed by a series of sentences. The Qur'anic verse, however, does not always stand as a complete semantic or syntactical unit. It may contain only part of a complex sentence with the other part in the following verse. Finally, a verse may consist of a succession of disconnected alphabetical letters (al-mutaqattī'āt).

The verses in the Qur'ān sometimes end in specific patterns (endings) which, when repeated, produce what could be described as rhymed prose or assonance. These patterns are possible thanks to the structure of the Arabic language and specifically, the endings in verbs, nouns, and adjectives. Muslim scholars insist on distinguishing the assonance found in the Qur'ān from both poetry and Saj' (rhymed prose) (cf. al-Suyūṭī, vol 4, (1935:19-23); al-Zarkashī, vol 1, (1957:53-60); al-Rāfi'ī, (1975:241-148); al-Baqillānī, (1954:51-65), Amīn, (1980:203-208), Bell, (1953:67-71), *The Encyclopedia of Islam*, (1927) and Cassels, (1983:304).

The order of the verses is not chronological. Muslim scholars maintain that the verses were placed in specific locations in the corresponding chapters following the Prophet's instructions, as dictated to him in the

revelation. The order of the verses like that of the chapters is a controversial and much discussed issue especially among Western scholars (cf: Jeffrey, (1952); Rodwell, (1909:Preface); Bell, (1953:58-66); Wansbrough, (1977:18-20)).

It almost goes without saying that the reciter or reader of the Qur'ān requires guidance as to the text punctuation and, in fact, is offered it in two different systems. One of these was devised to facilitate the reading and recitation of the Qur'ān over different periods of time for purely ritual reasons (the divisions seen above). The second system consists of circles and letters and serves to regulate the flow of the text and indicates boundaries, stops and pauses.

The verse boundaries are indicated by circles carrying numbers and placed at the end of the verse to which they relate. In addition, the following symbols are used for the purposes mentioned below:

1. The word [لَا] lā is a marker warning the reader not to stop.
2. The letter [م] mīm instructs the reader to stop.
3. The letter [ح] jīm indicates an optional stop.
4. The letter [ط] ṭā' indicates a full stop and the end of a sentence - though not the end of the argument.
5. The letter [ز] zāy says that a stop is permissible yet not preferred.
6. The letter [ص] ṣād instructs to stop, although the sentence is not completed, to take breath because of the sentence length.

These symbols are the main ones, other secondary symbols could be found in Sayed Anwar Ali, (1982:101).

1.4 Qur'anic Exegesis

A great deal has been written on Qur'anic exegesis. The main references are: Abū Shāda's al-Mutayassir al-Maṣūn min Kitāb al-Tafsīr wa al-Mufasssirūn, (1985); Ibn Taymiyya's Muqaddima fī 'Uṣūl al-Tafsīr, (n.d.); al-Khūlī's al-Tafsīr: Ma'ālīmu Ḥayāti-hi Manhaju-hu al-Yawm, (1944). See also Amīn, (1980:99-130), von Denffer, (1983:123-143), Syed Anwar Alī, (1982:111-129); Wansbrough, (1977).

For reasons which will soon become apparent, something must be said of Qur'anic exegesis or tafsīr as it is termed in Arabic. Although tafsīr dates from a very early period, it was only in the third century A.H. that it established itself as a discipline in its own right. Prior to this date, Qur'anic exegesis overlapped with other disciplines, notably the science of scholastic theology ('ilm al-kalām) which was mainly concerned with the interpretation of theologically disputed texts (ta'wīl).

The need for Qur'anic exegesis becomes clear if we bear in mind the following factors:

- that the nature of Qur'anic expression is often far from straightforward. There is much that is ambiguous, implied or obscure to the contemporary reader;
- that the Prophet's death has removed the source of elucidation to which early Muslims often had recourse, and that the further the Muslim community became removed from the Prophet's era, the more remote they became from the source of exegesis;
- that Arabic, like all languages, undergoes changes, and that, as time went by, the language of the Qur'ān is no longer as intelligible to the later generations

as it was to the Prophet's contemporaries.

The Sources of Tafsīr.

The first and by far the most important source of tafsir was, and is, the Qur'ān itself. The basic concept of this analogy is that the Qur'ān often explains itself by and through itself. Other sources are: (a) Hadīth literature, i.e. literature containing accounts of what the Prophet said explaining the Qur'ān; (b) interpretations made by the Prophet's Companions (the first Muslims); (c) the literature bequeathed by early commentators.

Muslim scholars have established a set of criteria for interpreting the Qur'ān: For a tafsīr, to be sound and acceptable, its interpreter should have a vast knowledge of the Arabic language, and of the science of readings ('ilm al-Qirā'āt). He should be well versed in the science of Uṣūl al-dīn, Fiqh and Riwāya as well as in such fields as Asbāb al-nuzūl, al-nāsikh wa al-mansūkh, Al-mutashābih etc.

The Qur'ān interpreter should also be of sound belief ('aqīda), and should refrain from using mere personal opinion and seek guidance in the different sources of tafsīr.

J. Wansbrough, (1977) has established 12 exegetical references consulted by traditional Qur'anic commentators when performing their task. Seven of them bear on linguistic matters and these are: (1) variant readings (qirā'āt); (2) poetic proof texts (shawāhid), i.e. the use of verses deriving from early Arabic classical poetry to elucidate the meaning of obscure words and to explain grammatical and rhetorical phenomena in the Qur'anic text; (3) lexical explanation (which would include recognition of the Bedouins as arbiters of Qur'anic classical issues); (4) grammatical explanation, for which one might rely, for

example, on poetic proof texts and Bedouin usage; (5) rhetorical explanation, i.e. explanation of the use of metaphors, ellipsis, repetition etc.; (6) periphrasis; (7) analogy, i.e. explanation of Qur'anic material by reference to other comparable material to be found in the Book itself. (cf. Wansbrough 1977:12).

It is a well known fact that interpreters of the Qur'ān sometimes fail to agree on the interpretations given of a Qur'anic text. Such disagreement occurred even among the Prophet's companions. This lack of consensus could be explained by difference in the exegetes' knowledge of Arabic, their closeness to the Prophet and the frequency in attending his meetings (for early interpreters); their knowledge of asbāb al-nuzūl; their acquaintance with pre-Islamic and Islamic customs, of the Arabs and their traditions; their familiarity with the religions, the customs and happenings among people of other faith, especially Jews and Christians. (cf. Amīn, 1980:100-101).

Von Denffer, (1983) points out another set of reasons which may be responsible for the differences in interpreting the Qur'ān:

- External reasons including disregard of Isnād, the use of unsound material and the interpreters bias (preconceived belief and ulterior motives).
- internal reasons, referring to the genuine mistakes in understanding the text and the multiplicity of meanings in the Qur'ān itself. (cf: von Denffer, 1983:134-135).

Tafsīr or the science of exegesis, is divided into different types:

1. al-tafsīr bi-al-riwāya or bi-al-ma'thūr: refers to

the tafsīr derived from the Qur'ān itself, explanation by the Prophet himself, and by the Prophet's companions. The most well known among the latter are: the four al-Khulafā' al-Rāshidūn, Ibn Mas'ūd, Ibn 'Abbās, Ubayy Ibn Ka'b, Zayd Ibn Thābit, Abū Mūsā al-Ash'arī and 'Abdullāh Ibn al-Zubair.

2. al-tafsīr bi-al-ra'y or bi-al-dirāya is based on the use of reason and Ijtihād after having met all the conditions mentioned above.
3. al-tafsīr al-ramzī or symbolic exegesis, which is affiliated to the Sūfī group.
4. al-tafsīr al-falsafī which aims at deriving philosophical thoughts from the Qur'ān and explaining the text on philosophical grounds.
5. al-tafsīr al-fiqhī which attempts to find in the text of the Qur'ān arguments supporting the ideas and beliefs of different religious schools and trends such as the Sunna, the Shī'a, the Shāfi'ī school, the Hanafī school, the Mālikī school, and the Hambalī school.

With the widening of the Muslim nation and thanks to the contact with the newly converted people and the emergence of new branches of knowledge, other brands of tafsīr have come into being, such as: "social exegesis" (al-tafsīr al-ijtimā'ī), which under the influence of the systematic study of Man from the point of view of the economist, the psychiatrist/psychologist, the sociologist and others, draws on the Qur'anic teachings to support new concepts; "scientific exegesis" (al-tafsīr al-'ilmī) which works at deriving scientific terminology from the Qur'ān and identifying the scientific phenomena mentioned in it.

More important to our research is "literary tafsīr" (al-tafsīr al-'adabī) which aims at the explanation and interpretation of the Qur'ān through a study of its linguistic, stylistic and literary devices and qualities.

Let us finish this section on Qur'anic exegesis by mentioning the most well known tafāsīr (exegetical works).

1. Jāmi' al-Bayān fī-Tafsīr al-Qur-ān (al-Ṭabarī)
2. Tafsīr al-Qur'ān al-'Aẓīm (Ibn al-Kathīr)
3. al-Dur al-Manthūr fī al-Tafsīr bi al-Ma'thūr (al-Suyūṭī)
4. Mafātīḥ al-Ghayb (al-Rāzī)
5. 'Anwār al-Tanzīl wa Asrār al-Ta'wīl (al-Bayḍāwī)
6. Tafsīr al-Jalālayn
7. Tafsīr al-Qurṭubī
8. Rūḥ al-Ma'ānī (al-Alūssī)
9. al-Kashshāf (al-Zamakhsharī)
10. Tafsīr Al-Baḥr al-Muḥīṭ (Abū Ḥayyān al-Gharnāṭī)
11. Fī Zilāl al-Qur'ān (Sayyid Quṭb)
12. Tafsīr al-Manār (Rashīd Riḍā)
13. Tafhīm al-Qur'ān (Mawḍūdī)
14. Ṣafwat al-Tafāsīr (al-Ṣabūnī)
15. Tafsīr al-Marāghī (al-Marāghī)
16. Tafsīr Juz' 'amma (Muḥammad 'Abdu)
17. al-Tafsīr al-'Adabī li al-Qur'ān (Bint al-Shāṭi').

1.5 Conclusion

To conclude this general introduction to the Qur'ān, let us say that very much more could be said by way of an introduction to the Qur'ān. However, as far as the present thesis is concerned, the reader, it is hoped, will find the essentials in the foregoing pages.

CHAPTER TWO

TRANSLATING THE QUR'ĀN

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2.0 INTRODUCTION

The preceding chapter has presented the reader with a general introduction to the Qur'ān as a Scripture. The present chapter examines the Qur'anic text in the more specific field of translation.

The first section presents a historical survey which finds out how Qur'ān translation started and developed in both Muslim and Western worlds.

The second section explores the crucial issue of Qur'ān translatability and views the polemic debates raised by it among scholars.

The third section assesses the conflicting/controversal approaches to the issue and concludes with the present author's views on the question.

2.1 A HISTORICAL SURVEY OF QUR'ĀN TRANSLATION

The literature available on the issue of translating the Qur'ān reveals that the need to translate the book was not felt as long as Islam was confined to the Arabian Peninsula, i.e. as long as there was little contact with non-Arabic speakers. Moreover, it is maintained that the newly converted non-Arab Muslims saw it as their duty to learn the language of the Qur'ān as noted below by Amīn (1980:141):

In the Arabs' prosperous days, there was little need to translate the Qur'ān into foreign languages. Newly converted Muslims first learned Arabic, then engaged in the study of the Qur'ān in its original language.

(present author's translation)

However, two events, reported by different sources, seem to indicate that parts of the Qur'ān were translated as early as the Prophet's days. Indeed, it is maintained that the messages sent by the Prophet Muḥammad, to the sovereigns of such countries as Persia and Byzantium inviting them to embrace Islam, were read to them by his messengers in the languages of these countries. Each of the messages contained translated verses from the Qur'ān.

The second event, which also occurred in the Prophet's time, is the request put to Salmān al-Fārisī by Persian Muslims, requesting him to translate the opening chapter of the Qur'ān (Al-Fātiḥa) to enable them to read it in their prayers. According to the same sources, permission was granted by the Prophet himself and the Persian version of the opening chapter was used until Arabic was mastered. cf. (al-Ṭayeb, (1985:139); Von Denffer (1983:143-144); Deremi Abubakre, (1986:6).

With the further widening of the Muslim community due to the conversion of non-Arabic speakers, translations of parts of the Qur'ān first, and later of the whole text were made, and still are undertaken, into Turkish, Persian and other Eastern languages. (cf. Ḥamīddullah, 1973:XLVIII-LIV).

In the Western world, it would seem that an increasing interest in Islam emerged around the 11th century as studies and research were undertaken in different fields related to it, such as Arabic language, Arabic and Islamic literature, History, Science, Arts, Qur'anic studies, the Prophet's tradition, etc. Translation, undoubtedly, played a leading role in making works written in Arabic available to the Western reader. And, considering the status of the Qur'ān in Muslim life, it is not surprising that it was among the first books to be considered for translation.

The first attempts at the translation of the Qur'ān appeared in clerical circles where a great deal of interest arose among Christian scholars and clergymen. The first translation made in the West was more of a Latin paraphrased version by Robert of Ketton and Herman acting on the instructions of Peter the Venerable. This version was completed in 1143 and marked the beginning of Qur'ān translation by Western scholars. Since then, a large number of translations have appeared in different European languages. The first English translation was made in 1648, by Alexander Ross, and the French version appeared in 1647, undertaken by André de Ryer. (For further details on English translations of the Qur'ān, the reader may refer to the Appendix II.)

As expected, the translations made mainly by non Muslim Westerners generated different reactions among Muslim scholars. These reactions varied from reserved approval to complete rejection, depending on the translator's adherence to the criteria set for what was considered an acceptable Qur'ān translation. The main objections to some of these translations may be summarized as follows:

- Insufficient or superficial knowledge of Arabic.
- Some translations were made from pre-existing versions in other languages. These "second hand" translations often merely reproduced the mistranslations and pitfalls found in their "original texts".
- Departure from the original Qur'anic meaning and consequently the distortion of the message of the text.
- Lack of scholarly objectivity (preconceived beliefs and ulterior motives).
- Some translations have been judged too free to give an accurate version of the Qur'ān.
- Liberties were taken with the text of the Qur'ān such

- as the rearrangement of the verse and chapter order, and translating the Qur'ān in the form of poetry.
- The use of archaic language in some translations made them unintelligible even to their own target readers.

Other translations made by Western translators were praised for their accuracy at rendering the meaning of the Qur'anic original and their objectivity. Among the English translations we may mention, in this regard, are those made by M. Marmaduke Pickhall (1930); Arthur J. Arberry (1955) (although rather a rendering/interpretations); M. Asad (1964); and Mawdūdī, (1967). A detailed review of these translations can be found in al-Nadawī (1982).

Since the last century a large number of translations of the Qur'ān have been undertaken in European languages by Muslim translators. Such translations have emerged as a result of an increasing awareness of the need for translations made by Muslims, as well as of the concern caused by translations produced by translators with poor knowledge of Arabic and insufficient acquaintance with the Qur'ān background.

2.2 THE QUR'ĀN TRANSLATABILITY: A POLEMIC ISSUE AMONG SCHOLARS

The first disagreement about the possibility of translating the Qur'ān is reported to have been started by the difference in the views of the four law schools (madhāhib) concerning the reading of the Qur'ān in foreign languages, in prayer. It would seem that, contrary to the emphatic prohibition expressed by the Mālikī, the Hanbalī and the Shāfi'ī schools, Abū Ḥanifa, the leader of the fourth school (the Ḥanafī school), declared it permissible to read the Qur'ān in Persian in prayer, without specifying

the conditions. The issue of translating the Qur'ān per-se arose those days only as a secondary question appended to the far more crucial issue of using translated parts of the Qur'ān in prayer.

Later scholars and jurists belonging to the four schools carried on debating the issue of the Qur'ān translatability. Abū Ḥanīfa later extended the permission to using translations of the Qur'ān to other languages and made it conditional on the inability to read Arabic, while scholars from the other schools adopted more orthodox views on the issue.

Scholars such as Ibn Quṭaybah (b.213 A.H.); Ibn Qudāma (546-620 A.H.); al-Nawawī (633-678); Abū Bakr Ibn al-'Arabī; al-Shāfi'ī, (b.150 A.H.); al-Zamakhsharī and al-Ash'arī, indeed, argued against the use of translated parts of the Qur'ān in prayer; as well as against the possibility of translating the Qur'ān justifying their arguments with the following reasons:

1. The inimitability of the Qur'ān and the concept of "I' jāz"

I' jāz is described as the inability of humans to produce a text similar to the Qur'ān and, proven as such by the failure of the Arabs to meet the challenge (taḥaddī), made in the Qur'ān, to imitate it. This, in spite of their being masters of rhetoric. The challenge is voiced in several chapters of the Qur'anic text.

Originally, Muslim scholars explained I' jāz in the Qur'ān, in terms of its being the "Word of God" and the miracle worked in Muḥammad as a proof of his prophethood.

The Qur'ān's divine origin is sufficient to make it both miraculous and inimitable. Later, as research in the Qur'anic studies developed, different views emerged as to what exactly makes the Qur'ān inimitable.

I'jāz was then explained in terms of forecasting the future; (al-'ikhbār bi-al-ghayb) and in terms of God's incapacitating those who, answering the challenge, attempted unsuccessfully to imitate the Qur'ān (al-ṣirfa). Such views were particularly supported by al-Niẓām (d. 231 AH) al-Qādī 'Abdu al-Jabbār (320-415 AH) Abū al-Ḥazm al-Andalussī (384-456.AH).

Another aspect of the Qur'anic i'jāz identified by Abū al-'Alā al-Jabā'ī (320-415 AH) and al-Qādī 'Abdu al-Jabbār (320-415 AH) is the absence in the Qur'ān of contradictions so common in human speech (cf. Sultān, n.d.: 63-90).

Al-Baqillānī (1954) traces i'jāz in the Qur'ān, to the fact that the Prophet who transmitted the revelation to his companions was illiterate and had no access to such knowledge as conveyed in the Qur'ān, nor was he familiar with the highly sophisticated language and style in which it was revealed (al-Bāqillānī, 1954:34-35).

Al-Khaṭṭābī (1955) points out one aspect of i'jāz less frequently mentioned by Muslim scholars, namely its effects (emotional and spiritual) on its reader and listener even if the latter is non-Muslim. (al-Khaṭṭābī, 1955:64).

Finally i'jāz was explained in terms of the exceptional linguistic and stylistic attributes of the text. The linguistically oriented explanation of i'jāz, justifies the Qur'ān inimitability by the uniqueness of its structure (nuzm) (composition/structure) as well as its content (ma'nā). This not only covers the stylistic and rhetorical

devices used in the text but also its very organization, the coherence underlying it and the cohesion within its largest as well as its smallest units, its choice of lexis, its shades of meaning, its syntactic constructions and, finally, the unique rhyme and assonance in its verses. Such views are attributed to al-Rummānī, al-Khaṭṭābī, al-Bāqillānī, al-Jurjānī, al-Zamakhsharī, al-Rāfi'ī, al-Jāḥiẓ, al-Sukkākī, Ibn Ḥazm al-Andalussī and al-Rāzī. cf: Sulṭān, (n.d.:36k-105 and 176-196).

Because of the linguistic orientation of the last type of i'jāz, let us view, in more details, such concept as perceived by some of these scholars.

Al-Jāḥiẓ, explains i'jāz in the Qur'ān by the unique structure of the Qur'anic language, the nuzm. More specifically, he sees i'jāz in the novelty of such a structure compared to what Arabs had been used to; in the choice and selection of its vocabulary and in the accuracy of the meanings assigned to words. He believes that such structure is what made the Qur'ān inimitable. Its uniqueness is what had prevented the challenged Arabs from producing a similar text in spite of their eloquence and excellence in the use of their language (Sulṭān, n.d. 37-55).

Al-Rummānī argues that the Qur'ān is inimitable by its Balāgha (Rhetoric). He classifies Balāgha into three categories, and restricts the highest of them to the Qur'ān alone. Rhetorical devices such as metaphor, simile, conciseness, implicitness, assonance, lexical polyvalence etc. have never reached such excellence and sophistication as they do in the Qur'anic text (cf. al-Rummānī in his al-Nukut fī Ijāz al-Qur'ān, (1955:64-104) and Sulṭān, (n.d.:699-75).

Al-Khaṭṭābī, (1955), on the other hand, maintains that the inimitability of the Qur'ān lies in the fact that the text uses the most eloquent and expressive language, set in the most adequate and sophisticated structure to convey the most accurate and suitable of meanings. cf al-Khaṭṭābī (1955:17-66).

Al-Bāqillānī, (1954) believes that i'jāz is expressed through the very structure of the Qur'anic language and its rhetoric. More specifically, the author sees i'jāz (a) in the non-conformity of the Qur'anic language and its structure, (b) in the fact that the Qur'ān is neither prose nor poetry but a type in its own right, (c) in the presence, in the Qur'ān, of all types of discourse known to Arabs, each expressed in the highest level of eloquence and excellence; (d) in the accurate choice of meanings to express the intention; (e) in the adequate selection of vocabulary to suit the co-text and the context; (f) in the fluency and the fluidity of the Qur'anic style, and the lack of artificiality in it. (cf. al-Bāqillānī's I'jāz al-Qur'ān, (1954) and Sulṭān (n.d.: 95-117).

Finally al-Jurjānī in his al-risāla al-shāfiyya (1955) and more especially in dalā'i al-i'jāz (1933) first disregards all other explanations and descriptions of the Qur'ān inimitability and restricts it to the linguistic aspect of the text. Next, he denies that i'jāz lies in the Qur'anic vocabulary, or its rhyme/assonance or its figurative language. I'jāz for al-Jurjānī is in the very structure of its language or nuzm. (cf. al-Jurjānī, (1933); Jurjānī, (1955:105-144) and Sulṭān, (n.d.: 121-154).

By an inimitable structure the author, however, does not only mean the way words and sentences string one to another to produce meaning but also the close link between the intended meaning and the form conveying it. Form is

the recipient in which meaning is embedded. Both are the two facets of the same coin.

I'jāz, in the Qur'ān, is in al-Jurjānī's opinion what makes meaning determine the choice of lexico-grammatical and phonetic means to express it. Qur'anic i'jāz lies in the unique way the choice of words, their relationships to one another and their organisation in specific patterns results into specific meanings.

In addition to the works mentioned above, several books have been written on i'jāz in the Qur'ān (cf. al-Suyūṭī (1935), al-Zarkashī (1957), Sulṭān's (1964) and many others.

2. The superiority of the Arabic language:

The belief in the superiority of Arabic is the second argument put forward by early scholars opposing Qur'ān translation and its use in prayers. Arabic was considered a superior language, with unique qualities and potentialities unequalled by other languages. Translating from Arabic into any other language is, therefore, believed to inevitably involve loss as reproducing the qualities inherent in Arabic via translation is virtually impossible. Translating the Qur'ān, which uses Arabic in its 'highest' form, into another language is considered an even less possible task. Such views were supported by scholars such as Ibn Quṭayba (b. 213 A.H.); Ikhwān al-Ṣafā (second half of the fourth century A.H.); al-Ghazālī (b. 450 A.H.) and al-Shāṭibī (d. 790 A.H.). cf. Abubakre; 1986:5-6).

All in all, the views of early Muslim scholars on the issue of translating the Qur'ān, with the exception of the Hanafī school, were rather orthodox. Most of these scholars were sceptical as to the possibility of translating successfully the Qur'ān into any language and strongly

opposed the use of its translations in prayer. Nothing of substance has been added to these views in the subsequent centuries. Muslim scholars continued to debate the issue of Qur'ān translatability on the same bases.

The political decision taken in 1928 by the leader of the Turkish nationalist movement, Mustafā Kamāl Atātürk, to allow the use of the Turkish language in religious observance instead of Arabic, caused the polemic about Qur'ān translatability to resurface among Muslim scholars.

The main arguments of those who oppose Qur'ān translation, notable among them, al-Sheikh Muḥammad Rashīd Riḍā and al-Sheikh Muḥammad Shākir from al-Azhar, may be summarized as follows:

1. The Qur'ān is the "Word of God" and, as such, is inimitable by humans. Therefore, if the Qur'ān is inimitable in its own language, i.e. Arabic, it is even less likely to admit transfer into another language.
2. Translation, in any language, cannot express with accuracy the qualities inherent in the Arabic language. Arabic is the language used in the Qur'ān and, as such, is peerless.
3. Translation cannot be achieved without loss and loss may distort meaning.
4. Translation requires the translator's subjective intervention and decision making. This is considered a violation of the sacredness of the text and an interference with it.
5. Translations of the Qur'ān cannot substitute the original text and therefore should not be used in

devotional practice.

cf. al-Marāghī, (1932); al-Khidr, (1932); al-Jabalī, (1932); Abū Dakīka, (1932); Sheltūt, (1936); al-Bundāq, (1983).

At the other end of the argument are the adherents to the view that the Qur'ān ought to be translated. Notable among them are al-Nadawī; al-Zarqāwī; Mustafā al-Marāghī; Muhammad Farīd Wajdī and Muhammad Shaltūt. The arguments put forward by this second group of scholars are the following:

1. The Qur'ān is a universal message, addressed to all men no matter what their languages. If the Qur'ān is to achieve its main objective, i.e. to convey its message to Mankind, its translation should not only be allowed but encouraged as well;

2. The Qur'ān translation into other languages would make the text accessible to non-Arabic speaking Muslims and would increase the opportunity for its introduction and its study in non-Muslim circles.

cf. al-Marāghī, (1932); al-Khidr, (1932); al-Jabalī, (1932); Sheltūt, (1936); Abū Dakīka, (1932); al-Bundāq, (1983) and Abubakre, (1986:6).

In spite of the strong opposition to translating the Qur'ān, the matter was presented to a committee of the most eminent scholars in al-Azhar and their "Fatwā", in 1936, resulted in the decision to allow the Qur'ān translation. This decision is reported to have been prompted mainly by the necessity to remedy the erroneous and negative impression given voluntarily or involuntarily of the Qur'ān and Islam in general by some translations made by non

Muslims. The scholars have equally underlined the need for translations made by competent Muslim scholars to provide non-Arabic-speaking Muslims with information on their religion and to spread Islam in non-Muslim parts of the world. (cf: al-Bundāq, 1983:78-83). However, when discussing Qur'ān translatability, the supporters of the idea make a clear cut distinction between tarjama ḥarfiyya (literal translation) and tarjama tafsīriyya (interpretative or paraphrased translation).

The tarjama ḥarfiyya or literal translation is described by such scholars as the attempt to reproduce in the target-text all the qualities of the original, by finding one-to-one correspondents to every item in the source-text. Such a translation is considered impossible by these scholars as it is an attempt to reproduce the source text as exactly as possible and therefore to imitate the Qur'ān, whereas the Qur'ān is inimitable.

It has also been maintained that there are meanings in the Qur'ān which cannot be transferred in any other language because they are specific to Arabic, and as such cannot be translated literally. Such an approach was inspired by al Shāṭibī's (d. 790 A.H.) classification of meaning in Arabic into (a) ma'āni muṭlaqa (primary or absolute meanings) which are universally shared referential/denotative meanings and therefore translatable from Arabic into other languages; (b) secondary or auxiliary meanings (ma'ānī-tābi'a) (connotative) which are language-specific and are derived from the highly sophisticated Arabic rhetoric or (Balāgha). As far as the Qur'anic text is concerned, these secondary meanings include the use of such features as connotative meaning, figurative expressions, ellipsis, prominence, implicit information, etc.

Finally, because of the loss and alterations entailed

by literal translation, the scholars maintain that such translations fail to appeal to the readers' emotions and, consequently, to affect their thoughts and actions as the original text does with its readers.

As a result interpretive or paraphrased translation (tarjama-tafsīriyya) was suggested as an alternative. It was described as the understanding of the original text, followed by the expression of the meaning(s) in the target-language. In other words, it is the interpretation of the text meaning(s) in a different language, hence the name: tarjamat ma'ānī al-Qur'ān (translation of the meanings of the Qur'ān).

This second approach to Qur'ān translation seems to have gained a great deal of support among Muslim scholars who have declared it acceptable because it focuses on conveying the meaning of the text and does not attempt to reproduce its structure or its style, which are both considered to be inimitable and untranslatable.

However, a condition was put forward as to the status of the paraphrased translation of the Qur'ān. No matter how good and accurate such a translation may be, it should never be considered as the equivalent to or the substitute for the original text. This is particularly emphasized in both the titles and the prefaces of some translations, such as Pickthall's The Meaning of the Glorious Koran (1930) Arberry's The Koran Interpreted (1955), Asad's The Message of the Qur'ān (1964); Mawdūdī's The Meaning of the Qur'ān (1967) and Irving's The Noble Reading (1985).

Although paraphrased translation has been favoured by Muslim scholars, it was, nevertheless, criticised by scholars such as Hamidullah and Muhammad Farīd Wajdī who described it as a far cry from the accurate and proper

translation of the text. Both scholars argued for the "real" translation of the Qur'ān. Indeed, the scholars believe that by restricting the translation of the Qur'ān to a mere paraphrasing in the target-language, and thus focussing on meaning only, the translator fails to convey the exceptional linguistic and stylistic characteristics of the source-text. Both also maintain that paraphrased translation gives the translator a great deal of freedom which may leave the door open to misunderstanding and mistranslation, and sometimes allows the translator's subjectivity and personal feelings to surface in the translation.

Finally, Ḥamīdullah and Wajdī describe the objection to Qur'ān translation as being mainly based on the erroneous belief in the superiority of Arabic, often caused by lack of knowledge of other languages. (cf. al-Bundāq, 1983:72-74)

The call for the "proper" translation of the Qur'ān was vigorously opposed by orthodox Muslim scholars. In the 1950's, a committee of al-Azhar established an official list of regulations to which all translations of the Qur'ān ought to adhere:

The Qur'ān translator should

- avoid using scientific terminology unless necessary to the understanding of the meaning and should refrain from referring to scientific interpretation of the natural phenomena mentioned in the Qur'ān.
- observe objectivity and neutrality. The translation should not be affected by the thoughts or theories of specific schools whether religious or linguistic.
- translate from an original of the Qur'ān which adopts

the "Hafs reading" (i.e. according to the copy compiled by Abū Bakr then handed to 'Umar then his daughter Ḥafṣa (cf. 1.2).

- avoid over-zealousness in joining verses and chapters.
- mention the circumstance of revelation (Asbāb al-nuzūl) of the translated text(s) to help the reader understand.
- first display the text in Arabic, then provide the lexis/vocabulary explained and translated accurately and finally convey the meaning of the text, in the target language.
- start the translation with an introduction to the Qur'ān as a scripture (cf. al-Bundāq, 1983:7-77).

Up to this point, only the views of Muslim scholars on the issue have been examined. Although belonging to two opposite schools of opinion, the reactions of Muslim scholars to the question of translating the Qur'ān are undoubtedly conditioned by the status of the Qur'ān as a sacred text. Let us now look at the views of a third group, not involved in the issue of Qur'ān translatability in quite the same way, namely Orientalists and non-Muslim translators.

Contrary to Muslim scholars, Orientalists and non-Muslim translators are governed by different motives when dealing with the Qur'ān. Indeed, discussing the text translatability does not arouse in them the emotional reactions usually generated in Muslims, since the text does not enjoy the same status in their eyes. For this reason, they are more likely to approach the issue of Qur'ān translatability in a more detached, even if not necessarily

objective way.

Although most Western scholars and translators acknowledge the difficulty of translating the Qur'ān and are aware of the problems encountered by the Qur'ān translator, they do not consider the text untranslatable. In fact, a number of translators think that the Qur'ān was written by the Prophet Muhammad himself and refute the idea of its divine origin. The Qur'ān, to most Western scholars and translators, is a text which, in spite of its status for Muslims and its high literary qualities, remains, nevertheless, a text, and is therefore translatable within the limits allowed by the two languages and the two cultures involved in the translation process.

2.3 CONCLUSION

In conclusion to the chapter let us first assess the arguments put forward against Qur'ān translation.

First of all, it is crucial, at this point, to deal with the notion of the Qur'ān "untranslatability" as used by Muslim scholars. Indeed, a distinction should now be made between the two notions of "impermissibility" ('adam jāwāz-tarjamat al - Qur'ān) and "untranslatability" to translate the Qur'ān ('adam imkān tarjamat al-Qur'ān) which seem to have been used indiscriminately by most Muslim scholars.

The first notion is reflected in the opinions put forward by early Muslim scholars, that the Qur'ān should not be translated. When such verdict was issued, it was in relation to the use of translations of the Qur'ān in performing prayer. The argument against undertaking such translations was based on the illegitimacy of using a man-produced text as a substitute in prayer for the inimitable and unequalled Qur'ān. Declaring the Qur'ān translations impermissible was an action taken to prevent translations of the Qur'ān to be considered as substitutes for the original by those who have no access to the text in Arabic.

However, scholars arguing against Qur'ān translatability, on such grounds do not seem to have made the distinction between translating the Qur'ān for prayer purpose - an issue opposed by most of their predecessors (except the Ḥanafī school) and translating the Qur'ān into other languages for informative purposes, whether for non-Arabic speaking Muslims seeking to know more about the

message and teachings of their religion or for non-Muslims who want to get acquainted with Islam, and its message as conveyed in the Qur'ān.

Such a distinction is crucial. Had it been taken into consideration it would have presented Qur'ān translation in a different, more acceptable, light. Indeed, it would have emphasized the fact that the impermissibility to use translated parts of the Qur'ān in prayer has no bearing on the text translatability (i.e., its transfer into another language). In other words, the illegitimacy of using translations in prayer should not entail forbidding its translation as long as the target-reader is made aware of its being just that and therefore not a substitute for the Qur'ān.

The second notion, Untranslatability, ('adam imkān tarjamat al-Qur'ān) on the other hand is a linguistic and translational concept which refers to the fact that a successful transfer of source-text into the target language is not possible because of the difficulty to find an equivalent counterpart for it in the target-language.

Such notion was, indeed, mentioned by the opponent to translating the Qur'ān, when the linguistic characteristics of the text were presented as an argument for its untranslatability. More specifically, untranslatability was discussed in terms of the superiority of the Arabic language and the difficulty to translate its connotative meanings in particular. However, the arguments presented were either linguistically unsound or had no translational basis at all.

Indeed, the belief in the superiority of Arabic and the inability of any other language to convey the qualities inherent in it are not recognized as sound arguments in

linguistic terms. Each language is considered as being unique, with specific features inherent in it which may or may not exist in other languages. The differences lie in the fact that some languages emphasize certain features more than others. Arabic does not differ from other languages in this respect.

Moreover, when discussing the Qur'ān un/translatability it is crucial that the arguments presented are not solely based on theological grounds. If translation is the issue, it is essential that translational arguments are advanced. In other words, the issue of the Qur'ān un/translatability should be dealt with in relation to the crucial notion of "equivalence".

Indeed, in addition to the knowledge of what "equivalence" means in translation and how achievable it is, it is important that the following equivalence -related facts are taken into consideration.

- Equivalence in translation does not mean sameness. Sameness is almost never achieved in translation. Achieving sameness is difficult enough at the level of lexical items, let alone between whole texts.
- The transfer of any text from one language into another is bound to entail alterations, modifications and loss. Literal translation, with perfect one-to-one corresponding equivalents, is quasi-impossible to achieve at all levels, between any two languages, no matter how closely related they may be.
- A translation can never be the original. It cannot be a substitute for it. A translation, no matter how good it is, will always be referred to as a translation and will always be looked at in relation to its original.

- Untranslatability cannot occur as a characteristic of a text as a whole. Untranslatability like translatability is a matter of degree. There are translatable texts which contain serious cases of untranslatability as there are cases of easy, straightforward transfer in the most difficult texts to translate.
- Reproducing a text both in form and content in the target language is difficult to achieve. The semantic meaning may be seen as universal, the form that conveys it, on the contrary, is usually language-specific, (i.e. each language may use different formal devices to convey meaning). In translation, the translator is often faced with the difficulty and necessity to make a choice between conveying one or the other.

In addition to the awareness of these translation-related facts, translating the Qur'ān or discussing its translatability also requires insights into the following crucial features of the Qur'ān text itself:

- Because of its status as a sacred text, and the spiritual value it carries for Muslims, the translation of the Qur'ān into another language should be performed with great caution. This is even more the case if we consider the fact that the translation is sometimes the only access to the content of the original text.
- The Qur'ān is a text which requires a great deal of hermeneutic work and interpretation from its reader when processing the text. The Qur'ān reader is an active interactant in unveiling the meaning of the text. However, the freedom to do so is not absolute. The interpretation of the text by the Qur'ān reader

should be made with reference to the established exegetical tradition (i.e. the Qur'ān itself, the interpretation made by the Prophet, his companions, the early exegets and the recognized contemporary interpreters).

- The Qur'ān is a text in which content and form closely interact to produce the intended meaning. Content and form are of equal importance and are both crucial to the understanding of the text. Form in the Qur'ān is considered as the mould containing the content and conveying meaning.
- The Qur'ān is a text displaying highly literary qualities. It is a sophisticated literary work, loaded with aesthetic values. As such, it is not easy to translate, considering that such values are language-specific and rely on formal and stylistic considerations as well as on literary norms and traditions which may differ from one language to another.

Let us close the present chapter by saying that the polemic over the Qur'ān translation has not only shown how crucial and sensitive the issue is but has equally established that the Qur'ān is a difficult text to translate, and a constant challenge to translators. Indeed, the most talented of translators who have been brave and confident enough to undertake the task, can talk endlessly about the complexity of the translation process involved and the problems and difficulties encountered. The problems pertain to different aspects of the text and occur in both source-text analysis and transfer. It is some of these problems the present research will attempt to investigate and discuss in the following chapters.

CHAPTER THREE

REVIEW OF THE LITERATURE

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3.0 INTRODUCTION

This chapter explores the research done in the different fields related to the topic of the present study and paves the way to the theoretical background that will underlie the research.

The review will proceed in four stages. First, it opens with a brief historical survey of translation theory. The next section looks at the macro-textual/discoursal approaches to translation and investigates its origins and characteristics. This approach being the most relevant to the research. The third section examines the field of translation problems and assesses the research done in it. The fourth section looks at the research done on the Qur'anic text, first, on the macro-textual level of the original, then on its translation and finally in relation to the problems raised by its transfer.

3.1 A Historical Survey of Translation Theory

Anyone looking back in time at translation both in its theoretical and practical forms is bound to notice that a great deal of change has occurred in the field. Indeed, a lot has happened since the early days of Quinilian, Cicero, Horace, Catallus and the Bible translators (St. Augustine, Luther and St. Jérôme). These first attempts at setting up a theory for translation, are described by contemporary translation theorists as being (a) source-text oriented, (b) focused on the translation product rather than its process, (c) normative and prescriptive in nature, (d) revolving round such controversial issues as fidelity to the form or the content of the source-text, translating freely or literally and investigating the nature of translation and its feasibility.

(cf: Nida, (1964), Steiner, (1975), Kelley (1979), Basnett-McGuire (1980) and Wills (1980:27-31)).

Next, came the golden period of translation in the Arab World during the reign of the Abbasid Dynasty (8th - 13th Century), with the translators of Dār al-Ḥikma "the House of Wisdom", a translation school and centre founded by the Caliph Al-Ma'mūn, in Baghdād. Among its most famous translators are Abū Zayd Ḥunain Ibn Ishāq Al-'Ibādī (AD 810-873) and his team of translators, who practised a meaning-oriented "free translation" translation approach; and Yuḥannā Ibn-l-Baṭrīq and his team whose approach is more based on a word-for-word (literal translation). (cf. Ramke Kruk, 1975:16-17). The comments made by al-Jāḥiẓ (AD 775 - 868) on translation, in his book al-Ḥayawān, are equally seen as a landmark in translation theory in the Arab world. Al-Jāḥiẓ considered translation a very difficult task and even impossible in some cases because of the structural and cultural differences between languages (Ramke Kruk, 1975:16-17).

At more or less the same time, (11th - 13th Century) another translation centre, The Toledo School in Spain, was the source of much translation activity as the result of the contact established between the West and the Arab/Muslim world.

Translation then entered what is known as its "linguistic era" when the translation process and the crucial concept of "equivalence" were investigated in a more systematic and scientific/empirical way, thanks to the introduction in the study of translation of different language-related disciplines such as phonetics and phonology, morphology, semantics, grammar and syntax, pragmatics, discourse analysis psycholinguistics, sociolinguistics and communication theory.

As a result, translation theory has seen the birth of (i) formal linguistic approaches to translation (Catford's Formal and Structural Approach (1965), and Nida's Transformational Model, (1964); (ii) semantic ethnographic approaches (Nida's Componential Analysis Approach, (1964), and The Ethnographic or Cultural Model by Nida and Taber, (1969) as well as Mounin's, (1963)); (iii) communicative approaches (Nida's and Taber (1969) and Newmark's (1979 and 1982)).

The French School emerged with the Interpretative Approach to translation with Selescovitch (1985), and Delisle (1984). Steiner, (1975) came up with the Hermeneutic Approach.

Finally, over the past thirty years, a new trend has emerged in translation theory as translation took a new orientation, gradually, moving away from the mainly sentence-oriented approaches viewed above, towards a more discursual and macro-textual approach. In the following section, we shall examine such a change, investigate its origin(s) and look at its effects. We shall focus on the macro-textual approaches to translation as they are more central to the present research.

3.2 From Sentence to Text-Oriented Approaches to Translation

The discorsal and macro-textual approaches to language perception and use have emerged as an attempt to set up new ways to language production and reception which operate beyond the sentence boundaries. In other words, approaches which aim at providing the language user with adequate means and tools to deal with new aspects and properties of language which have not been and could not be dealt with by sentence-oriented theories.

Such branches as text-syntax and text-grammar, text-semantics, text-pragmatics, discourse analysis, text-linguistics, text structure, thematic structure (FSP), and contrastive textology, to mention only the main ones, have emerged as new disciplines which have brought about new ways of looking at and dealing with language.

Being a multidisciplinary activity, translation was bound to be affected by such changes. Crucial notions such as discourse, context, co-text, text, intentionality, function, speech acts, etc. which are derived from the above mentioned approaches soon found their way to translation and made a great impact on the direction taken by the discipline today, both in its practical and theoretical forms. Let us, now, examine the main macro-textured approaches to language and investigate their effect on translation.

The works of Halliday and Hasan (1976), (1985) on cohesion and texture in general have shown that texts are cohesive and coherent units, displaying continuity explicitly in their surface structure, i.e. through cohesive ties created by such devices as junction, co-reference, lexical repetition, ellipsis, daxis, etc ... as

well as through semantic relations in the coherent textual world underlying the text.

The authors explain that the recovery of the meaning conveyed by the text is achieved via interpretations by the reader based on assumed coherent semantic relations underlying the text as well as on cohesive clues found in the surface text. (cf. Halliday and Hasan, (1976:1-30) and (1985:10-11 and 48-49).

These views are equally shared by de Beaugrande and Dressler, (1981) who describe cohesion and coherence as two of their seven standards of textuality. (cf. de Beaugrande and Dressler, (1981:48-81 and 84-110).

In translation the notions of "cohesion" and "coherence" as well as "texture", which includes them both, have come to be considered as crucial textual aspects to investigate in the source-text analysis. Doing so is thought to be important not only to understand the meaning of the source-text, but also to find out how continuity is conveyed in it. The following questions are, indeed, crucial when the text is prepared for transfer: are cohesion and coherence explicitly expressed or left implied? Which cohesive devices are used to convey covert continuity in the text? How is the source-text reader expected to recover continuity and progression in the text if left implied? what type of knowledge is he expected to use to infer such relations?

In transfer, "texture" and its two dimensions cohesion and coherence encouraged translation theorists and practitioners to look at equivalence at these higher textual levels and not solely at the sentence level, which, although important, is, nevertheless, insufficient.



The translator's attention has also been drawn to the fact that the type of cohesive devices and the way they are used in texts are language-specific and may change from one language to another, depending on the grammatical rules, norms and convention operating in it. Coherence, i.e. continuity in the textual world underlying text, and the semantic relations existing between concepts and events, are, on the other hand, universal phenomena and, thus, more easily transferable. This, in turn, has emphasized the importance, for the translator, to relay to the target reader the semantic relations underlying the text, together with its intended meaning. Both should be made recoverable via cohesive devices/clues available in the target-language.

Translators have also started looking into equivalence at the global level of "texture" and the changes it may cause in transfer in terms of text-looseness and density, overall explicitness and implicitness as a result of shifts in the text cohesion, imposed by the target-language rules, and norms and in the text coherence, imposed by the change of audience. (cf. Blum-Kulka, 1986:19-34).

Looking in a different, although closely related, direction, research has shed light on another macro-textual dimension: text structure.

Crimes, (1975) sees texts as large units of discourse hierarchically structured into their smaller components, embedded in one another.

Longacre, (1979) agrees with him when he claims that discourse has "a grammatical structure and that this structure is partially expressed in the hierarchically breakdown of discourse into constituent embedded discourses and paragraphs and the breakdown of paragraphs into

constituent embedded paragraphs and sentences etc ..."
(Longacre: 1979:115).

Hinds maintains that there are organizing principles in language that exist in extended speech and writing beyond the single sentence in isolation. He further adds that one of these types is hierarchical. Then, classifying discourse into narrative, procedural, expository and horatory, Hinds maintains that different discourse types display different organization principles (cf. Hinds, 1979:135).

Halliday and Hasan (1976 and 1985) have also introduced text structure as another dimension in their approach, as they consider the unity of any text as a combination of unity of texture and structure (cf. Halliday and Hasan, 1985:52).

Hasan's views in Halliday and Hasan, (1985) as well as in Hasan (1977) are particularly significant as far as understanding and interpreting text structure are concerned. Hasan maintains that "contextual configurations" (C.C.), which she describes as "a specific set of values that realises field, tenor and mode", once identified in the text, taken into a specific communicative context, enable the reader, to make assumptions, statements and predictions about the text structure, as well as about the choices made in organizing the text, such as obligatory and optional elements, their location and their frequency. (cf. Halliday and Hassan, 1985:56)

Context, and its interaction with the text seems to be an equally crucial factor in van Dijk's approach to identifying text structure. The author sets up two types of "macro-strategies" for the text processing at the larger textual level: "Superstructures", which are a set of

strategies used to identify the overall structure of texts, based on (a) textual information (clues from the surface-text), (b) semantic information (primary and secondary themes dealt with in the text), (c) pragmatic information, (d) information from the cultural context (conventions and norms set up for text organisation), (e) from the context of situation and (f) the experiential knowledge of the world (cf. van Dijk, (1980) and van Dijk and Kintsch, (1983:235-242).

The other set of strategies "macrostructures", on the other hand, are described as macro-strategies used to determine how global coherence is achieved in texts, based on identifying the macro-themes dealt with in the text and their relation to one another. Via a set of derivation-macro-rules, crucial information is drawn from both co-text and context (cf. van Dijk and Kintsch 1983:189-206).

As far as structure in translation is concerned, Hatim and Mason (1990) describe the translator's task in the source-text analysis as one where he sets to determine the strategy followed by the text producer in organizing his text. This is achieved by identifying the hierarchically ordered constituent "elements" and "sequences" and finding out how they relate to one another, as a "text is a coherent and cohesive unit realised by one or more than one sequence of mutually relevant elements" (Hatim and Mason, 1990:178). The authors also specify that this task should be performed in the light of clues from the text itself, the context of situation, the larger cultural context and the crucial rhetorical purpose underlying the text (cf. Hatim and Mason, 1990:169-170).

In transfer, research on text structure has drawn attention to the language/culture specific nature of conventions, norms and restrictions set up for text organi-

sation and has thus underlined the potential differences between languages in such areas, as well as to the importance of taking such aspects into consideration in transfer. (cf. Hatim and Mason, (1990:169-170) and van den Broek, (1986:39).

The rhetorical purpose of the text and the communicative goal/intention of the text producer which determine the text strategy adopted and the structural formats and pattern used are, according to the authors, what should be preserved and relayed in the target text. Equivalence on the structural level of the text is, therefore, achieved when the target reader is given the opportunity to uncover the strategy adopted by the text producer and the rhetorical purpose of the text via textual clues that conform to norms and conventions used in the target-language.

Text structure has also been dealt with, although indirectly, by "Pragmatics" and more especially so by "Speech Act Theory" where such aspects as "speech act" and "illocutionary force" (Searle, 1969 and Levinson, 1983) have been examined at the larger textual/discoursal level and have given birth to macro-pragmatic notions as "text act", and, "macro-speech act" (cf. van Dijk, 1977:243), "illocutionary text structure" and text "illocutionary force" (cf. Hatim and Mason, (1990: 77-82) and also van den Broek (1986:38)). These notions have, indeed, made a great impact on translation theory and practice as new attempts have been made at achieving and assessing equivalence not only at the level of the illocutionary force of independent speech acts in the text but at the global level of the "text acts" as well as that of the text "illocutionary force".

Hatim and Mason maintain that equivalence should also

be established at the level of the text act. To achieve this, a crucial question should be kept in mind by the translator: "... has the predominant illocutionary force of the source-text been preserved in translation?". (Hatim and Mason, 1990:78). Such a notion is thought to be particularly relevant to achieving equivalence at the level of pragmatic notions and tones which are "pervasive" of the whole texts such as irony (ibid.).

The illocutionary structure of the overall text which is described by the authors as "the inter-relationship of speech acts within sequences" (Hatim and Mason, 1990:77) is seen by them as yet another textual parameter to reach pragmatic equivalence. They maintain that "in translating, one aims not at matching speech act for speech act but rather at achieving equivalence of illocutionary structure", (Hatim and Mason 1990:77).

These views are shared by van den Broek, (1986) who considers that the illocutionary force of macro speech acts is universal in nature and as such should be preserved in transfer. He however specifies that their "local structure, their style and internal organization, their lexical and syntactic complexity, will vary from culture to culture and from context to context ... and may require pragmatic adaptation" (van den Broek, 1986:39).

The pragmatic notions of "text act" and "illocutionary force" bring us to other crucial textual notions, namely "text-strategy" which is seen as the strategy or plan set up by the text producer to organize his text, according to a specific communicative and rhetorical purpose; and "text-type" a "conceptual framework" on the basis of which texts are classified according to their rhetorical purpose and the communicative goal of their text producer (cf. Hatim and Mason, 1990:140).

Text-typology is a crucial notion in text-linguistics theory (cf. Beaugrande and Dressler, 1981). Its aim is to provide the reader/analyst with tools and criteria to perceive and produce texts based on their affiliation to specific types. Texts have been classified into narrative, descriptive, argumentative and instructional types to mention the main ones only. (cf. de Beaugrande and Dressler, (1981:184) and Hatim and Mason, (1990:149).

Depending on the type they are affiliated to, texts display common characteristics as to their structure, texture and choice of lexico grammatical devices. (cf. de Beaugrande and Dressler, (1981:184-186); Hatim and Mason (1990:149-160)).

Dressler, (1977), Reiss (1980), Newmark (1982 and 1988), Petöfi, (1988), Longacre, (1979), Newbert (1980), Wills (1982), Zydatis (1983), Hatim and Mason (1990), Bell (1991) and others have all drawn attention to the importance of text-typology in the translation process. More specifically, they have underlined the role of identifying the text-type to which the source-text belongs and the overall rhetorical purpose underlying it, in understanding and interpreting the text. Indeed, identifying the text-type provides the source-text reader with clues to understand the choices and decisions made by the text producer at any level of the text.

In transfer, identifying the text-type "focus" to which the source-text is affiliated, determines the choices made by the translator in his quest for equivalence, both at the macro-textual and micro-textual level of the text. (cf Hatim and Mason 1990).

Attention has also been drawn to the fact that it is the overall rhetorical purpose underlying the source-text

and the communicative intention of the text producer (which assign the type to the text) which should be preserved and conveyed in the target text to achieve equivalence at this level (cf. Hatim and Mason, 1990:148). However, while doing so, the authors believe it is important that translators are equally aware of the textual restrictions/constraints imposed by language specific norms and conventions in relation to different text-types, (cf. Hatim and Mason, (1990:73); Bell, (1991:204-203) and van den Broek, (1986:37-46)).

Text typology is also thought to be a crucial device to determine the translation procedures and methods to use in the text transfer into the target-language. Several attempts have been made at setting up transfer conventions according to text-types.

1. K. Reiss (1980) distinguishes three text-types, each carrying a specific function and requiring specific transfer procedures:

(a) informative texts, whose function is to communicate the content (content-oriented), require a translation based on the transfer of sense and meaning;

(b) expressive texts, whose function is the communication of the artistically organized content, require a translation which identifies with the source-text author;

(c) operative texts, whose function is the communication of the content with a persuasive element, require a translation, based on creating an equivalent impulse in the target-reader.

2. H. Bühler (1979) classifies texts into two types:

(a) texts written to be translated (translation-oriented or communicative texts). The authors of these texts produce them with the knowledge that they are to be translated and are, thus, "willing to make concessions with a view to optimum translatability";

(b) texts written not to be translated (expressive texts) are produced as a means of self expression. The authors in this case are either unaware of the possibility of their translation or unprepared to make concessions with the view to improving translatability (cf. H. Bühler, *Meta*, 1979 Vol.4:452).

3. Newbert establishes the following typology of texts:

(a) exclusively SL-oriented texts (e.g. field of areas, studies texts);

(b) primarily SLT-oriented texts (e.g. literary texts);

(c) SL and TL-oriented texts (e.g. LSP texts);

(d) primarily or exclusively TL-oriented texts (e.g. texts intended for propaganda abroad). (Newbert, 1980:23-31).

4. Peter Newmark (1988) distinguishes three types of texts corresponding to the three functions of language: informative; expressive and vocative. He specifies that the three functions exist in all texts in varying degrees and that it is the dominant function which determines the text-type. Applying his two methods of translation (semantic and communicative) to the three text-types, Newmark maintains that vocative and informative text-types require a communicative translation method because they rely on the socio-cultural context. Expressive text-types, whose translation unit is likely to be small, require a semantic translation method (Newmark, 1988:40-43, and 50).

5. Finally, J. House (1977) classifies texts according to the translation procedure used: (a) texts using overt translation procedures and those requiring covert translation procedures. (House, 1977:188).

Another notion of text-linguistics also shared by pragmatics is the interactive relation between text producer and reader/listener. Based on Grice's maxim of co-

operation, (Grice 1975), the production and reception of language is seen as a transaction, or negotiation of meaning between the receiver (reader/listener) and the text producer (speaker/writer).

As far as written texts are concerned, the text meaning is interpreted by the reader on the basis of his recovery of the text producer's intention and, thus, the rhetorical purpose of the text, from textual and contextual information as well as from the knowledge shared with the text-producer. Relying on the same knowledge, the text producer makes choices and decision when building his text, based on assumptions about his reader's expectations and predictions as well as his potential response.

The interaction between reader and text producer and its role in the analysis and interpretation of monolingual texts has drawn attention to the importance of such interaction between the participants in the translation process and to the part played by it in the search for equivalence.

The translator, as the reader of the source-text, needs to identify the writer's communicative goal in order to understand the text and the strategies used in its production. As the producer of the target-text, the translator reconstitutes the message of the source-text by adapting it to his target-text reader's experience, knowledge and expectations. In other words, the role of the translator as the source-text reader is, then, one of constructing a model of the intended meaning in S.T and forming judgements about the probable impact of S.T. on the intended receivers. As a text producer, the translator operates in a different socio-cultural environment seeking to reproduce his interpretation of meaning in such a way as to achieve the intended effects on TT readers. (Hatim and Mason, 1990:92).

The contextual approach to language has originated in the early ideas and comments by Milinowski, Firth and Hymes (cf. Halliday and Hasan, 1985:5-9). It is based on the assumption that our understanding and interpretation of language makes crucial use of inferences derived from context. In other words, the meaning of language whether it is a single utterance or a text results from its interaction with the context in which it is embedded.

For van Dijk and Kintsch (1983:199), the context in which a text is embedded is reconstructed via a series of contextual strategies; which make use of the following components: (1) the general cultural knowledge, activated by contact with the text; (2) the socio-cultural situation to which the text is related; (3) the communicative situation or specific context of the interaction. These three components, when reconstructed, provide the reader with relevant information, enabling him to make assumptions and hypotheses about the text, a crucial stage in its processing and interpretation.

Halliday and Hasan (1985) describe context in terms of two dimensions:

1. the context of culture defined as "the institutional and ideological background that gives value to the text and contains its interpretation";
2. the context of situation or the immediate environment in which the text actually functions, defined by Halliday and Hasan in terms of three context variables: field, tenor and mode.

According to the authors, any piece of the text, long or short, spoken or written, will carry with it indications and clues as to its context. This means "that we recon-

struct from the text certain aspects of the situation, certain features of the field, the tenor and the mode. Given the text, we reconstruct the situation from it" (Halliday and Hasan, 1985:38). Similarly context "creates" the text, as our knowledge of the context of situation provides us with adequate means to (a) make assumptions and hypotheses about the text, (b) explain and justify the choices made by the text producer and, therefore, paves the way to the understanding and interpretation of the text.

In de Beaugrande and Dressler, (1981) context, in terms of the experiential knowledge of the world, the socio-cultural factors and the immediate communicative context, is regarded as a crucial factor underlying each one of their seven standards of textuality, a source of information justifying the decisions, choices and selections made in relation of the cohesive devices used, (de Beaugrande and Dressler, 1981, Chapter v). It is also seen as a databank the reader refers to in the assumptions and inferences made to recover coherence in the text (de Beaugrande and Dressler 1981: Chapter v). Context is also determinant as the shared knowledge required in the interaction between the text producer (assumptions in the text production) and the reader (perception of the text producer's intentions) (de Beaugrande and Dressler, 1981: Chapter IV).

Translators have always been aware of the important role of context in the translation process. Even in the most formal approaches to translation, such as Catford's Structural Approach, (1965), the author shows such awareness when he maintains that since formal correspondence is "nearly always approximate" and "formal meaning can rarely be the same between languages", equivalence in total translation is, therefore, possible only if SL and TL texts and items are inter-changeable in a given situation, (Catford,

1965).

Nida's and Taber (1964 and 1969) draw attention to the role of context in translation when they highlighted the different ways languages map reality and the effect of such differences on language organisation, use and processing.

They also shed light on translation as a transfer between the cultures in which the source and target-languages are embedded. See also Vinay and Darbenet, (1958:260).

George Mounin seems to agree with them in this respect. However, he also considers another aspect of cultural context, namely "language universals" as a bridge narrowing the gap between languages, and thus a means towards establishing equivalence in translation. (cf. Mounin, 1963:222-223).

Context is also taken into consideration in Nida's and Taber's "Dynamic Equivalence", (1969) and Newmark's "Communicative translation" (1982). The authors, who aim at an equivalence of response between the source and target readers, see it as possible only if the receptor language audience, the context and the cultural background are all taken into consideration.

Hatim and Mason, (1990) see context as being three-dimensional, formed by (a) a communicative dimension, containing contextual information related to the user (idiolect, dialect ...) and to the language use (mode, field and tenor), (b) a pragmatic dimension which deals with context in terms of the text producer's intentions and goals, the assumptions of the reader and their interaction with one another on the basis of shared knowledge, (c) a semiotic dimension, which covers such factors as norms, conventions and restrictions set up by language communities in relation to language production and reception.

Equivalence, according to the authors should be achieved at all three levels: equivalence of registers (equivalent context of situation); pragmatic equivalence (equivalence of the effect on the source and target readers, and semiotic equivalence between the semiotic system of the source and target cultures (cf. Hatim and Mason, 1990:70).

Finally, Bell, (1991) maintains that "texts not only contain information, they possess a degree of relevance or situationality, in so far they exist for a particular communicative purpose and link communicative acts (discourse) to the situation in which they occur. Indeed, it is crucially important for the assessment of the appropriateness of a text to know where it occurs and what its function was in that situation". He further adds that the ability to determine what a text is depends greatly on how it relates to our experiential knowledge of the world, the knowledge of the context of the utterance, the conventions and norms as well as our personal goals, values and attitudes. (Bell 1991:170).

In the translation process, the context of situation or communicative context in terms of mode, field and tenor once determined, plays a crucial role as a valuable source of information which helps the translator understand and justify the choices and selections made by the source-text producer at any level of the text. The larger cultural context, on the other hand, provides the translator with information on such aspects as language and culture specific-norms, conventions, restrictions, and preferences set up for specific discourse types, genres and text-types.

The contextual frame is seen as being just as crucial in the transfer. Indeed, translators, theorists and practitioners, agree that in transfer, equivalence should

not be restricted to the propositional level (linguistic/semantic) but should be established between the source and target-text considered in their respective situational and cultural contexts.

Hatim and Mason, (1990) specify that transfer should also achieve "situational appropriateness". In other words, given the specific context of situation (register), of the source-text, the choices of equivalent linguistic utterances in the target-text should be appropriate to the parallel context of situation in the target-language/culture. This is a pre-requisite to achieving acceptability in the target text and by the target-reader. (cf. Hatim and Mason, 1990:46-47).

This is echoed by Gregory (1980) who maintains that equivalence should be achieved in terms of "register" which "can be seen then as the major factor in the process of translation, a crucial test of the limits of translatability" (Gregory, 1980:466).

While doing so, the translator should also be aware of the specificities of the cultural context in which the target text is embedded, in terms of restrictions, norms, and conventions set up in relation to context dependent situations. Differences between the source and target-languages in these terms may require modifications and changes to achieve equivalence.

It is clear by now that translation theory has, indeed, moved away from its sentence-based stage and has taken a discoursal and macro-textual orientation which not only operates on the textual and discoursal level in both source-text analysis and transfer, but also consider translating as a dynamic communicative act and "restore to the

translator the central role in a process of cross cultural communication and ceases to regard equivalence merely as a matter of entities within texts" (Hatim and Mason, 1990:35).

Before proceeding to the next section, let us say that much more will be said on "texture" and "structure" in the following chapters where the two dimensions are further examined and discussed in relation to the Qur'ān translation.

3.3 Approaches to investigating translation problems

We have seen in the preceding section that in the early days, translation theorists focused on instructing translators in the methods of performing their task. Little was achieved as to the study and investigation of translation problems. However, this does not mean that translators and theorists were unaware of the crucial nature of this issue and its repercussions on translating. Statements like the following, made as early as Cicero's days, prove that translation problems were indeed given consideration.

...It is hard to preserve in a translation the charm of expressions which in another language are more felicitous... . If I render word-for-word, the result will sound uncouth, and if compelled by necessity I alter anything in order or wording, I shall seem to have departed from the function of a translator.

(Quoted in Nida, 1964:13)

The introduction of linguistic theories in the study of translation has shed light on the translation process and, consequently, on the problems involved in it. As the concept of "equivalence" was introduced in translation, and soon became "its central issue", its indeterminacy was also brought to attention. This has opened the doors to a prolific field of research into equivalence and, consequently, allowed the investigation of equivalence-related problems. In this respect, translation problems have been approached as problems of achieving equivalence and have been discussed in the following terms:

- systemic differences between source and target-languages: Vinay and Darbenet, (1958); Catford, (1965);
- cultural differences between source and target-languages: Nida, (1964); Nida and Taber, (1969);
- relativity of translation and degree of translatability: Mounin, (1963);
- translation problems related to specific text-types

and genres such as the Bible translation (Nida, 1964; Nida and Taber, 1969; Callow, 1974; Beekman and Callow, 1975); literary translation (Holmes, 1970; de Beaugrande, 1978; Lambert, 1973; Lefèvre, 1980; Toury, 1980); translating LSP texts (Wills, 1982);

- translator-specific problems such as the translator's subjectivity and the necessity of choice and decision-making (Wills, 1982).

Translation problems have equally been approached, though indirectly, by a branch of translation studies, namely translation criticism. The goal of translation criticism is the evaluation and assessment of translations in terms of their equivalence to the source texts. However, it is possible to identify the problems related to translation from the evaluative description and analysis of transfer errors made by the translator and brought to light via the comparison of source- and target-texts (cf. Wills, 1982:160).

Several models have been suggested for translation criticism and translation quality assessment: Nida and Taber (1969); J. House (1977); de Beaugrande (1980); G. Toury (1980); W. Wills (1982); Sa'Addedin and Vernon (1987); Newmark (1988); van den Broek (1986); J. Holmes (1978). We shall not review these models since translation criticism and translation quality assessment are not central to our study. Instead, we shall find out how investigating translation problems can make use of translation criticism achievements.

The analyst investigating translation problems can, indeed, make use of the theoretical corpus devised by translation criticism. More specifically, the models suggested for assessing translation quality can provide the analyst investigating translation problems with adequate

tools for the text-analysis and the comparison of source- and target-texts, as well as for identifying translation shifts.

Another discipline, namely contrastive linguistics, has also dealt with the issue of translation problems. However, it is a recent development in this field that seems to be of use to translation in general, and particularly to the comparative analysis of original texts and their translations.

The emphasis put nowadays, on pragmatic, discoursal and text-linguistic approaches to language production and reception has resulted in the introduction of the following new parameters:

1. the crucial role played by context and the importance given to extra-linguistic and linguistic factors in determining meaning in texts and discourses;
2. the widening of the unit of analysis beyond sentence boundaries;
3. the analysis of texts and discourses focus on the study of the way texts are put together to form coherent and cohesive units rather than on their grammatical, lexical and phonological characteristics considered separately. (cf. Hartman. 1980:18-19).

This, in turn, has led to the emergence of a new branch of contrastive linguistics which works on the comparison and contrast of whole texts and discourses and is called "Comparative Discourse Analysis" (Gleason, 1968) Quoted in Hartman, (1980); or "Contrastive Textology" (Hartman, 1980); or "Macro-linguistic Contrastive Analysis" (C. James, 1983).

Hartman (1980), in a model inspired by intra-lingual discourse analysis, establishes the components of "Contrastive Textology" along which the comparison of texts and discourse is performed across pairs of languages. These components are:

- text pragmatics: the pragmatic component of texts is concerned with the correlation between contextual and textual factors and the resulting setting of discourse and text-typology;

- text syntax: the syntactic component is concerned with the linear progression of the text/discourse in terms of how its successive parts are linked, one to another, to form a cohesive and coherent unit;

- text semantics: the semantic component of texts is concerned with the ways referential information is distributed among the constituents of the text (cf. Hartman, 1980:39-40).

This model has been devised by Hartman for contrastive purposes, i.e. to find out in what way languages differ when dealing with these textual and discoursal aspects.

C. James, (1983:113) on the other hand, suggests three approaches to contrastive text-analysis:

- textual characterisation: which he describes as "the collection of data on preferences shown by each of a pair of languages for the use of certain devices for achieving textual cohesion". This approach involves the investigation of devices such as reference, ellipsis, lexical cohesive devices, functional sentence perspective, etc.;

- text-typology: which is the comparison of texts belonging to pairs of languages with the purpose of pin-

pointing how differently languages produce and deal with texts performing equivalent functions;

- translated texts: this third approach consists in the comparison of the source text (original) and the target text (recognised as its translation), the goal behind it being to examine language interference in translation.

The models suggested for the contrast or comparison of texts and discourses across pairs of languages are devised to be used in investigating similarities and differences displayed in relation to discoursal/textual aspects. The fact that these models have been constructed to operate on units above the sentence makes them rather useful to translation.

As far as investigating translation problems is concerned, information regarding the degree to which languages differ in dealing with macro-textual dimensions (textual and discoursal aspects) can be particularly useful. Moreover, the adoption of whole texts and discourses as units for the comparative and contrastive analysis, may shed light on a new set of problems, located at the higher textual and discoursal levels and difficult to identify by micro-contrastive linguistic approaches.

So far, investigating translation problems has been approached merely as a "by-product" of different disciplines whose object and goals are not directly related to the problems encountered by the translator. However, there is no doubt that these disciplines provide useful tools and means, for investigating translation problems, as we have seen above. Let us now examine research carried out specifically on the issue of investigating translation problems.

To our knowledge, little has been done in this field and only few attempts have been made to restore this

neglect. This state of affairs is deplored by W. Wills (1982):

The neglect of this subject-matter by applied translation research is surprising. It goes without saying that a T. D. (translation difficulty) is a potential barrier in inter-textually mastering of the SLT. (Wills, 1982:160).

Indeed, considering the research done to date in the field, we can maintain with confidence that this branch of translation studies is still in its early stages. The fact that it is yet dependent on other disciplines, for which translation problems are merely side issues, is proof enough of this state of affairs. This situation can be explained by the following factors:

First, we have seen in the preceding section that the emergence of new trends in translation theory is a relatively recent phenomenon. Research in the field of investigating translation problems seems to have suffered even more delay and neglect. Moreover, there is still a great need for empirical research on the issue.

Another reason could be the complexity of the notion of "translation problems" itself, which makes the problems difficult to detect, describe or assess. The review presented by W. Wills (1982), on the different direction(s) research on translation problems may take, attests such a complexity.

Indeed, investigating translation problems in transfer is too wide an area to be covered by one approach. It explores not only problems raised in both directions of transfer but also those occurring in both source-text decoding and target text encoding.

Moreover, research based on the translator's person is

even more complicated because less reliable owing to the varying element of translational competence, the subjective factors involved and the necessity to perform the analysis on a rather large number of individual performances before drawing conclusive results. (cf. Wills, 1982:158-170).

In what remains of the present section we shall review two approaches to investigating translation problems, suggested by G. Toury (1980) and W. Wills (1982).

W. Wills, (1982) argues for a source-text analysis based approach. He uses the term "Translation Difficulties" (T. D.) to refer to any situation where "lexical or syntactic one-to-one correspondence between SLT and TLT cannot be practised because literal translation would inevitably entail a negative transfer". (Wills, 1982: 164).

In Wills' view, following the analysis of the source-text, translation difficulties are isolated via a comparative analysis between "the source-text element and stored T.L. information" (idem.). The decision as to whether (or not) the translator has encountered translation difficulties lies in the feasibility of literal transfer. The necessity to resort to non-literal translation confirms the occurrence of a translation difficulty. This operation, i.e. comparison and isolation of translation difficulties, is performed either simultaneously with the source-text analysis and transfer, or precedes the TLT production.

Wills then classifies translation difficulties according to four "modes of language existence", the type and degree of changes and shifts required to achieve equivalence:

1. Translation difficulties occurring at the level of the first mode of language existence, i.e. "language system",

are caused by the difficulty of achieving literal transfer due to systemic differences between source and target-languages. Such a situation requires obligatory shifts and changes of a systemic type.

2. Translation difficulties occurring at the level of the second mode of language existence, i.e. "usage norm 1" are caused by the lack of parallelism between source and target-languages in terms of "situation independent norms", (or "language community-determined conventions") which have been accepted and codified. The lack of one-to-one correspondence at this level also requires obligatory changes and shifts.

3. Translation difficulties occurring at the level of the third mode of language existence, i.e. "usage norm II", are caused by the impossibility of literal transfer between source and target-languages in terms of "situation-dependent usage norms", i.e. conventionalized expression patterns performing specific functions in relation to certain communicative situations. This situation calls for changes and shifts during the transfer process. These shifts are quasi-obligatory, as explained by Wills who maintains that "the translator can make use of "an inventory of standard phrases which he has internalized if he possesses a sufficiently developed transfer competence". (Wills, 1982:167)

4. Translation difficulties occurring at the level of the fourth mode of language existence, i.e. "individual style" or individual language usage, are encountered by individual translators and consist of problems of choice and decision making, i.e. the selection of the equivalent the translator considers the most adequate among different alternatives. The shifts occurring at this level are rather optional.

The second approach to investigating translation problems is derived from the model devised by G. Toury (Toury, 1980).

The model suggested by G. Toury is based on the following consideration which is also the fundamental principle of his overall view on translation:

...translation is a teleological activity, in other words, the execution of any single act of translating is to a large extent conditioned by the goal it serves. Thus, in order to be able to understand the process of translation and products, one should first determine the purpose which they are meant to serve; these purposes are set mainly by the target receptor pole which serves as the initiator of the inter-textual, inter-cultural and interlingual transfer. The translated texts are thus facts of one language and one textual tradition only: the target's.

(Toury, 1980:82-83)

Consequently, arguing against the source-text based approach to investigating translation problems, which looks at the issue from an "a-priori" point of view, Toury suggests a target-text based approach, that considers investigating translation problems from aposteriori point of view.

Toury's approach to the investigation of translation problems proceeds in the following stages:

1. The identification of "the unit of comparison" in his terms, "the pair" (problems and solution): Starting from the target-text pole, and going through the whole text, the analyst establishes a segment in the text (considered to be the "solution") and traces his way back to its counterpart in the source-text (considered to be the "problem"). The level, rank or scope of the segments identified in the target-text are determined by the aspects the analyst sets out to examine;

2. The comparison of the two members of each pair in the text with the purpose of identifying the "shifts" or "deviations" displayed by the target-text item in comparison to its source-text counterpart;

3. After identifying the "comparison unit" or the level of comparison, and proceeding to the comparison and isolating the shifts, the analyst extracts the "actual problematic cases" raised in transfer by analysing the shifts, i.e. by determining the type of translational relationships (type and degree of equivalence) established between the target-text item displaying the shift and its source-text counterpart.

In addition, Toury sets out the following features as the main characteristics of "translation problems":

- Investigating translation problems should start from the target-text pole, i.e. the analyst starts by considering the "solution" in the target-text and works his way back to the "problem" which has engendered it, in the source-text.

- Translation problems are not given or presupposed but are "reconstructed" and "mutually determined" via the comparative analysis.

- Translation problems are not inherent in the source-text, nor are they a contrastive property of the two languages involved, but are, rather, "ad-hoc-relational" concepts. In other words, translation problems are established as they occur in particular situations in the text selected to be examined by the analyst and as the result of specific relationships existing between target and source-texts. (Toury, 1980:29)

- Translation problems occur at any level as "... any entity at any textual-linguistic level and of any scope may, in principle, turn out to represent a translational problem in relation to a certain target-text solution and vice-versa". (Toury, 1980:27).

Investigating translation problems along a source-text-based approach presents, according to Toury, several limitations:

To start with, the problems resulting from such an approach are "presupposed" problems, established as "potential difficulties" and predicted from the contrast of the source-text items with their available or unavailable equivalent in the target-language. Moreover, not all problems established as such by a source-text-based approach necessarily materialize as "problematic" cases in the target-text.

The investigation of translation problems along the source-text-based approach does not cover the totality of the problems which arise in translation. Even if the presupposed problems prove to be actually present in the translation, Toury argues that: "additional facts, which present no difficulties from the a-priori standpoint of one of the "base" disciplines, may well turn out not merely to be problems, but even to be major ones from the a-priori point of view ... as revealed by the solutions which have been given to these problems." (Toury, 1980:26)

Finally, translation problems are established as such only through the confrontation of two rival sets of norms, i.e. the norms active in the target and source-texts.

The two models reviewed above approach the issue of investigating translation problems from opposite points of

view. The source-text-based model suggested by W. Wills (1982), can be used by the analyst investigating translation problems to set up a "preview" of the potential transfer problems expected to be encountered by the translator, and which are confirmed as such or repudiated at a later stage via the actual comparative analysis. However, the limitations of the model, i.e. its inability to account for translation problems occurring both in the source-text analysis and the target-text production highlights the merits of the target-text-based model by G. Toury.

Indeed, the second approach manages to compensate for the shortcomings of the first by providing the analyst with a model for investigating translation problems that actually occur in the process of transfer and are established as such by physical proof: the target-text itself.

3.4 The Case of the Qur'ān

A great deal of work has been done on different features of the Qur'anic text, mainly as part of the research on its inimitability, (i'jāz). Indeed, the linguistic and stylistic attributes of the text are considered as crucial aspects of its uniqueness and thus, the reason for humans' inability to imitate it. (cf. Chapter II). This, in turn, has encouraged Muslim scholars in particular, to study the aspects of language that distinguish the Qur'ān text from other types of texts/discourses. al-Suyūṭī, (1935); al-Zarkashī, (1957); al-Rāfi'ī, (1965); al-Jurjānī, (1933); al-Rummānī, (1955); al-Baqillānī, (1954); Ibn Qayyim al-Jawziyya (n.d.); al-Zamakhsharī (n.d.); al-Khaṭṭābī (1955); al-Farrā' (1955) and Ibn al-Anbārī (1970) and Abū 'Ubayda (1953) have all examined in these well known works, such features as the Qur'anic lexis and vocabulary, synonymy, antonymy and lexical ambivalence, complex and ambiguous grammatical constructions, word-order, prominence, metaphor, simile, metonymy, implicit-ness, etc ...

Finally more recent and contemporary studies have been undertaken in relation to several aspects of the Qur'anic text such as "connotative meanings": 'Āmir, (1976); Balāgha: al-Khidr Hussein (1930) and Badawī (1950); stylistics in the Qur'ān: Quṭb (1945) and Amīn (1980) and the metaphor in the Qur'ān: al-Ṣabbāgh (1943).

As far as the macro-textual/discoursal level is concerned, a great deal has been written on aspects of the Qur'anic text operating beyond the sentence boundaries. Indeed, several studies have been undertaken in relation to linguistic aspects of the Qur'ān used to achieve cohesion and coherence in the text such as al-ḍamā'ir (which deals

with pronouns but also covers co-reference in the Qur'ān), al-ishāra (daxis), al-hadhf (ellipsis), al-faṣl wa al-waṣl (inter-clausal and inter-sentential connection), al tiktār (repetition) and al-'ījāz (implicitness) have all been examined in such works as al-Suyūṭī, (1935); al-Zarkashī (1957); al-Bāqillānī (1954); al-Rāfi'ī (1965); al-Jurjānī (1933); al-Khaṭṭābī (1955) and al-Zamakhsharī (n.d.).

Cohesion and coherence in the Qur'anic text have also been a subject of interest among western scholars, especially so, in relation to long chapters. The prevailing opinion among them is that the Qur'anic text often appears to be disconnected, and lacking continuity which make perceiving it as a unified whole and thus understanding its meaning, rather difficult.

Bell, (1953) describes what he sees as a lack of continuity in the text in the following terms "... we find a quite extraneous subject intruding into a passage apparently meant to be homogenous ... There are breaks in grammatical constructions which trouble the commentators. There are abrupt changes in the length of verses, and sudden changes of dramatic situation involving changes of pronouns from singular to plural, or from second to third person and vice-versa" (Bell, 1953:85).

Nöldeke is reported in *The Encyclopedia of Islam* (1927:1069), to have attributed the break in the thread of continuity partly to the fact that "... abruptness and lack of co-ordination is really characteristic of Muḥammad's style".

(See also similar remarks made by Sale in the preliminary discourse to this translation (1882), Rodwell, in the introduction to his translation (1909), Montet (1925:53-61) and Jeffrey (1952).

Such views have been criticised by Muslim scholars who attributed them to the authors' overlooking important and crucial textual and contextual factors that explain the relationship existing in the text as well as to the insufficient knowledge of the Arabic language ...

Mawdūdī, (1967), deploring the "general impression" that the "Qur'ān lack continuity of subject and deals with miscellaneous topics in a haphazard manner, ..." explains that such an impression is caused by the failure by the reader to see that "... there is unity of purpose in the whole of the Qur'ān, that all its topics revolve around the central theme and never deviate from it; that each Sūrah is a complete whole and all its verses are interconnected" (Mawdūdī, 1967:3).

Structure, in particular as a macro-textual dimension of the Qur'ān seems to have captured a great deal of research, especially so among western scholars.

A large number of works have been written by Muslim scholars on the chronology and the order of the Qur'anic chapters, and the relationships between them: cf. al-Suyūṭī's al-Itqān ... (1935); al-Zarkashī's al-Burhān ... (1957); al-Rāfi'ī's I'jāz al-Qur'ān (1965); al-Biqā'ī's Nuẓum al-Durar fi Tanāsub al-'Āyyi wa al-Suwar, (n.d.); al-Zamakhsharī's al-Kashshāf (n.d.); al-Farāhī's al-Im'ān fī Aqsām al-Qur'ān (n.d.); Khalīfa, (1983:62-63) and Syed Anwar Alī (1932: 64-65).

The widespread views among Muslim scholars is that the chronology of the Quran'ic chapters known to us today was set and established by the Prophet himself as revealed to him and that no real changes have occurred in it since. The first collection of the Qur'ān undertaken by Abū Bakr, two years after the Prophet's death, is not believed to

have altered anything to the chapters order. Its purpose was to collect and record the existing written material in the possession of the Prophet's companions and gather it in what was known as the Ṣuḥuf.

The second compilation performed under the orders of Uthmān (25 years after the Prophet's death) has, according to the general belief among Muslim scholars, established the chronology of the chapters once and for all, as we know it today. 'Uthmān's compilation, like that of Abū Bakr's, is not believed to have changed the order of the Qur'anic chapters:

"No change has taken place in the order of the verses in each Sūrah, nor in the Sūrah throughout the text". (Khalīfa, 1983: 48).

To back his view Khalīfa also quoted Menezes' similar views on the authenticity of the Uthmanic Muṣḥaf (cf. Khalīfa, 1983:47-48).

von Denffer, (1983) seems to agree with these views, when he maintains that the "Uthmanic Muṣḥaf" in fact embodies the 'ijmā'' (consensus) of the ṣaḥāba, (the Prophet's companions) all of whom agreed that it contained what Muḥammad has brought as revelation from Allāh." (reference to Abū Dāwūd, Von Denffer, 1983:56). See also Amīn, (1980:40-41).

It is, however, acknowledged that some of the copies owned by the Prophet's companions, displayed a chapter order and chronology different from the Uthmānic Muṣḥaf. This applies in particular to the Muṣḥaf of Ibn Mas'ūd, and that of Ubay Ibn Ka'b (cf. von Denffer, 1983:46-56).

The chronology and order of the Qur'anic chapters are aspects of the text which have drawn a great deal of attention among western scholars. However, while scholars

like Muir, (quoted in *The Dictionary of Islam* (1977: 487-489), and Menezes (Quoted in Khalīfa 1983:47-48) seem to agree that the Qur'ān compilation by Uthmān is authentic and made very little change to Abū Bakr's Ṣuḥuf: Sale, (1882:109-110); Rodwell, (1909:Preface); Bell, (1953:100-114); Wansbrough, (1977:33-37), have questioned the chronology of the chapters, maintaining that changes have occurred during the compilation and that chapters alien to the Abū Bakr's Ṣuḥuf have been inserted in the text. (See also *Encyclopedia of Islam* (1927:1060).

Several attempts have been made to work out the chronology of the Qur'anic chapters and suggestions for a re-organisation/rearrangement have been made by a number of western scholars nobably among them Nöeldeke, (quoted by Bell, 1953:101); Rodwell, (1909) and Bell (1991). Such attempts have, however, been criticised and rejected by Muslim scholars who declared them unfounded and described them as tempering with the sacred text.

Further research has equally been undertaken on the internal structure of the chapters. Comparisons have been made between the long and short chapters as well as between the Makkī and Madanī ones. However, focus has been put on the internal structure of long chapters in particular.

Descriptions have been made of the different divisions forming the Qur'ān chapter, their boundaries, their relation to one another, and their function. The ritual units, the hizb, the juz', the manzil, the ruqū' have all been examined in works by Muslims and western scholars alike.

The verse in particular has received a great deal of attention in terms of its structure, its boundaries, but more importantly in terms of its function in the structure

of the overall chapter. Research has also been done on the verses chronology, order and the relationships established among them.

Here again, the general belief among Muslim scholars is that the order of the verses as we know it today has been completed before the Prophet's death. Very little change, if any at all, has occurred later in the chronology of the verses.

The verses in the Qur'ān, according to Muslim scholars, stand in specific relationships, whether these relations are explicit or left to be recovered by the reader from the co-text and/or the context in which the text is embedded. Such relations are described as follows:

- The second verse could be a description of an entity in the preceding verse;
- The second verse could be an emphasis of the idea conveyed in the first verse;
- The second verse could be an answer to a question in the previous verse;
- The second verse could convey an idea semantically opposite to the one in the first verse;
- The second verse could be an explanation of what precedes it.

(cf. al-Suyūṭī (1935), al-Zarkashī (1957), Amīn, (1980: 210-211)).

The order of the verses, like that of the chapters has equally been questioned by some scholars, who have also suggested the rearrangement of the verses order (cf. Sale, (1882:98-99); Bell, (1953, 1991); Rodwell, (1909:Preface)).

As to the internal structure of the Qur'anic chapters opinions differ on whether there is an actual text strategy or plan underlying the organisation of such chapters. In

other words, whether the chapters, especially the long ones, have been built according to specific structures underneath the linear layout they display.

Amīn, (1980) is certain of an affirmative answer when he classifies the Qur'ān chapters into those dealing with one and single theme/topic, a characteristic of mainly the shorter chapters, and those where several topics are treated as it is the case in the longer ones. The author then declares that no matter the length of the Qur'anic chapters, they are always well structured into an introduction, a body and a conclusion. Amīn, then, gives a survey of the types of introductions and conclusions used in the Qur'anic chapters (cf. Amīn, 1980:209-214).

Darāz, (1977) seems to be in agreement with Amin, as the author maintains that there is a definite text strategy/plan specific to each chapter of the Qur'ān which, in turn, justifies and explains, the boundaries set for the organic thematic units/divisions, called nujūm/najm (singl), underlying the structure of the chapters. Such a strategy once identified is equally believed to provide information on the function of each unit in the overall structure of the chapter as well as on the relationships explicit or implicit standing between them (cf. Darāz, 1977:142-163).

Darāz's approach, and more specifically the "nujūm", divisions brings about another notion crucial to the interpretation and understanding of structure in the Qur'anic chapter, namely asbāb al-nuzūl (causes/circumstances surrounding the revelation of the Qur'anic texts (instalments) or nujūm). Asbāb al-nuzūl when identified in relation to a given text, are used to explain the occurrence of a text in a particular location in the chapter, as well as its relation to what precedes and

follows it. Asbāb al-nuzūl and their role in determining the structure of the Qur'anic text have been examined by al-Zarkashī (1957), al-Suyūṭī (1935), von Denffer (1983) Syed Anwar Alī (1982), Amīn (1980), Khalīfa (1983).

Al-Tayeb, (1985) has devoted a chapter in her doctoral thesis to the structure of the Qur'ān. Like Darāz, above, El Tayeb equally believes that the structure/organisation of the Qur'anic text is built according to a strategy which underlies the text and as such should be identified by the reader to grasp its meaning. The author, indeed, maintains that the first task of the Qur'ān reader is to identify the central theme dealt with in the chapter, which, in its turn, determines the constituent units forming the text and their function in the text structure. (Al-Tayeb, 1985: 252-283). The same views are also held by Mawdūdī, (1967:3).

The structure of the overall chapters has equally been investigated by western scholars. One view that seems to be shared by a number among them is the difficulty to assert that the chapters of the Qur'ān, and especially the long ones, actually display a coherent structure, given the lack of continuity in them.

Such views are illustrated by the remarks made by Wansbrough, (1977) who sees the text as "the product of an organic development from originally independent traditions during a long period of transmission" or as the "juxtaposition of independent pericopes to some extent unified by means of a limited number of rhetorical conventions" (Wansbrough, 1977:47). Wansbrough seems to be equally sceptical as to the usefulness of asbāb al-nuzūl because of what he describes as the contradiction between the instances of reported asbāb as well as the arbitrary nature of the data itself (cf. Wansbrough 1977:38-41).

Bell, (1953) on the other hand, maintains that the text is "disjoined" formed by "short pieces" dealing with specific subjects "but that one has a shorter impression of the distinctness of these separate pieces than of their unity". (Bell, 1953:72). The author adds that "once we have caught the lilt of Qur'ān style it becomes fairly easy to separate the Sūrahs into the separate pieces of which they have been built up." (Bell, 1953:73). As to the relations between these pieces, Bell does not seem to know whether or not such links exist.

Studies have equally been undertaken on the themes dealt with in the chapters of the Qur'ān, their diversity and their relation to the chapter's structure, especially in the long ones. In the same manner the titles of the chapters, the Basmala formulae and the mysterious letters introducing some chapters have been examined, and their function in the structure of the overall chapter investigated, cf. al-Suyūṭī, vol. 3, (1935:317-332); al-Zarkashī, vol. 1, (1957:262 and 430-431); al-Bāqillānī (1954:42-44); al-Jurjānī (1933).

Assonance or rhymed prose ending the verses, the changes it undergoes within the same chapter, its function as well as that of the recurrent rhymed phrases ending portion of the text have all equally been examined in relation to the chapter's structure. See the above mentioned references as well as Cassels, (1983).

Finally the structure of the narrative in the Qur'ān and the internal organisation of the Qur'anic story have been looked at in a number of works such as: Quṭ'bs al-taṣwīr al-Fannī fī al-Qur'ān (1945) and Amīn's al-Ta'bīr al-Fannī fī al-Qur'ān (1980:215-228).

In contrast to the research done on the Qur'ān in its original language (Arabic), study has been less prolific when it comes to its translation.

Indeed, apart from the work undertaken on the crucial issue of the Qur'ān translatability first in the early days and then with the polemic in 1930's (cf. Chapter II), there has been little research on the issue of translating the Qur'ān. The literature available is restricted to chapters in relatively recent studies done on the Qur'ān: Khalīfa, (1983:64-79), von Denffer, (1983:143-148), Syed Anwar Alī, (1982:129-132), Amīn, (1980:139-145).

Such studies, however, are not in-depth analyses on translating the Qur'ān, nor are they always based on sound linguistic and even less on translational knowledge. Rather, they either briefly debate the feasibility of translating the Qur'ān, or discuss the advantages and limitations of the options opened to the Qur'ān translator (literal versus interpretive translation), or simply assess the translations made of the Qur'ān.

A number of articles have equally been written on translating the Qur'ān: *The Encyclopedia Britannica* (1911: 898-906), *The Encyclopedia of Islam* (1927:1063-76), Raḥbār, (1963), Zwemer, (1969), Ughalī, (1983); al-Ṣābūnī (1981), Ḥamīddullah (1983).

This being said, there has been, nevertheless, a number of serious and comprehensive studies on translating the Qur'ān in the works of al-Nadawī's Tarjamat Ma' ānī al-Qur'ān (1972), al-Bundāq's al-Mustashriqūn wa-Tarjamat al-Qur'ān, (1983); Abubakre's Translating the Qur'ān into Yuruba (1986) and al-Tayeb's Principles and Problems of the Translation of Scriptures, (1985).

The last two studies are, to the knowledge of the present author, the first to approach the issue of translating the Qur'ān by making use of the research in linguistics and translation theory in particular.

As to the research on methods and procedures of translating the Qur'ān, early attempts have been made to determine the most adequate approaches to translating the text. Indeed, as the result of the polemic among Muslim scholars (cf. 2.2) over the translatability of the Qur'ān, literal translation was declared not only unsuitable but unfeasible as well. Interpretative/paraphrased translation, was, on the contrary seen as the best way to convey the meaning of the Qur'ān to the target-reader.

The committee of Muslim scholars set by al-Azhar to deal with issues related to translating the Qur'ān has, on the other hand, established the criteria that should be met whenever the transfer of the text is attempted in any language. (cf. Chapter II)

However, to the knowledge of the present author, no study has been undertaken, so far, to investigate the translation process, or set up translation methods and approaches in relation to the Qur'anic text, no study that is, in the calibre of those undertaken on translating the Bible such as Nida's Towards a Science of Translation (1964); Nida's and Taber's The Theory and Practice of Translation (1969), or Beekman's and Callow's Translating the Word of God, (1974) and Callow's Discourse Considerations in Translating the Word of God (1974).

As far as dealing with the problems encountered in translating the Qur'ān, the rarity of research done on translating the text as such, and the lack of a theoretical

body on performing Qur'ān translation have resulted in even less research in the field of investigating the translation problems.

Indeed, problems met by the Qur'ān translator have been approached as a side issue, derived from the much debated question of the text translatability. In other words, the features of the Qur'anic text considered to be the source of its linguistic inimitability, have been automatically declared to be the causes of its untranslatability and, thus, of potential transfer problems if attempts are made to translate the text. No empirical research has been done to back such claims. As such, translation problems have been mentioned, only to be used by those who oppose the translation of the Qur'ān as an argument in their campaign.

Translation problems have equally been discussed by the prolific research done on the analysis and interpretation of the text in its original language. However, after examining the genuine problems encountered by the reader of the Qur'ān in Arabic, arbitrary assumptions were made that such problems will equally arise in the transfer of the text into other languages. Translation problems are identified on an a-priori basis, i.e., before the text is actually translated, and not as problems here have actually occurred in transfer. To the knowledge of the present author, until recently no attempt has been made to examine transfer problems extracted from the actual translations of the text, nor has there been serious research to identify transfer problems from the comparison of translations to their original counterpart. Moreover, the research done on the problems encountered by the Qur'ān translator, has, as we have said, been based on insufficient linguistic arguments and very little insight in the translation process. (cf. Chapter II)

It is, however, crucial to mention recent efforts made in the field, to remedy this state of affairs, as researchers have started examining translation problems in relation to the Qur'anic text, on linguistic and translational grounds.

Ilyas, (1983) has looked at the problems of translating ambiguous grammatical constructions, and at the difficulty of transfer at the lexical level. Al-Tayeb, (1985), has, on the other hand, investigated such problems as dealing in transfer with lexical equivalence, grammatical ambiguity and translating figurative language, such as metaphors and similes.

Translation problems have equally been approached, although very succinctly, in prefaces and introductions to various translations.

Finally, looking at the research done so far on translation problems raised at the macro-textual level of the Qur'ān, it appears clearly that such a field has hardly been explored at all. As far as the present author knows, very little literature is available on this aspect of translation problems related to the Qur'ān. Indeed, a number of remarks are made in the translators' prefaces and introductions on the problems encountered when dealing with such issues as text structure, inter-sentential and inter-clausal relations, coherence and cohesion. (cf. Asad, (1964), Irving, (1985), Mawdūdī, (1967)).

At the time the present research was undertaken only al-Tayeb has actually dealt, in her doctoral thesis, with the problems raised by textual dimensions like structure and connection in translating the Qur'ān. (cf. al-Tayeb, 1985:252-303)

3.5 Conclusion

Let us finish this chapter by saying that by discussing the literature available on the topic dealt with in this research, this review does not claim to be exhaustive. The present author has attempted, to the best of her abilities, to review the research done in the three fields related to this study while trying not to be too expansive in the process.

CHAPTER FOUR

DESCRIPTION OF THE APPROACH ADOPTED IN INVESTIGATING THE PROBLEMS

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4.0 INTRODUCTION

The goal of the present chapter is to describe the approach adopted in the present research for investigating discourse problems in translating the Qur'ān.

The chapter will firstly examine the characteristics of the approach then, describe it and look at its stages in detail.

4.1 THE CHARACTERISTICS OF THE APPROACH

The approach is eclectic and draws on different theoretical sources: research done on the Qur'ān at the macro-textual level in particular, macro-textual approaches to language production and reception and translation theories dealing with translation at the textual level as well as with the problems it raises.

On the practical side, the research investigates the problems based on the comparative analysis of a text from the Qur'ān, Chapter II entitled "The Heifer" or "The Cow", and seven of its translations in English.

The problems investigated will be restricted to transfer problems only. The decision to do so will not, it is hoped, trivialize the important and crucial role of source-text analysis in the translation process or that of the problems encountered at this stage.

The approach proceeds in three stages:

(1) source-text analysis; (2) the comparative analysis of the source-text and its translations and the identification of "shifts" and "differences"; (3) the analysis of the shifts and the differences and the discovery of transfer

problems. However, as our goal is to deal specifically with transfer problems, we shall focus on stages (2) and (3).

The problems will be investigated at the macro-textual level, i.e., beyond the sentence boundaries and will deal more specifically with two macro-textual dimensions: text structure and texture. The decision to proceed at the macro-textual level can be justified by the following reasons:

(a) the special characteristics displayed in the Qur'ān at textual and discoursal levels make it a worthwhile exploring field. Indeed, the Qur'ān uses specific devices in its organization as a discourse and presents certain aspects which often give rise to problems in the processing and interpretation of the text by the reader. Finding out whether this also applies to the text in transfer will be an interesting field of research;

(b) most of the studies on the Qur'ān translation and the problems related to it have focused, so far, on the micro-level of the text, i.e. on sentential and intra-sentential levels. In other words, translation problems have been investigated in terms of such issues as the difficulty of establishing lexical equivalence between source- and target-text items, the problems of translating ambivalent and ambiguous syntactic constructions the difficulty to translate metaphors etc. To our knowledge, with the exception of one or two research works, no attempts have been made to examine problems of translating the Qur'ān at the macro-levels of text (cf. 3.4). Approaching the issue from this new perspective will, it is hoped, shed light on different types of translation problems which cannot be investigated by approaches operating on the micro-textual level alone;

(c) a great deal of criticism made, revolves round

the claim that the Qur'ān lacks coherence, continuity and inter-connectedness between its verses, and displays a complex text-structure, all of which lead to confusion and misunderstanding (cf. 3.4). The criticized aspects happen to occur at the textual and discoursal levels of the Qur'ān.

Looking at the Qur'ān translation problems raised at macro-textual level will, hopefully, explain why text organization and continuity in the Qur'ān text seem to give rise to such problems not only for target readers but also for the reader of the original text.

It is both adequate and crucial at this particular stage of the approach to clarify what the present research means by the two notions: "discourse" and "text". "Discourse" is seen as a mode of expression used by participants to express their attitude towards particular subjects, related to specific situations and in accordance with language and culture-specific norms and conventions (cf. Hatim and Mason, 1990:71). "Discourse" is goal-oriented, i.e. it is produced to convey the producer's communicative goal or intention. Moreover, "discourse" is produced with the intention to be recognised as being connected, i.e. displaying continuity in both the surface structure and the underlying conceptual/notional world. Finally, "discourse" is seen as being hierarchically structured and organized. In relation to "text", "discourse" can be considered as the larger framework in which texts string. "Texts" are, therefore, units or divisions within a discourse, as described by Hatim and Mason (1990:142):

"Texts finally are perceived as divisions within discourse which signal shifts from one rhetorical purpose to another".

4.2 DESCRIPTION OF THE APPROACH

4.2.1 Introductory Notions on the Different Stages

On Source-Text Analysis

The processing of the source-text (source-text analysis) should enable the analyst to determine how, first, structure then texture, are organised and conveyed in the text of the Qur'ān and, by doing so, uncover its meaning, as both structure and texture are crucial to this purpose.

Source-text analysis should also enable the analyst to deal with problems and difficulties encountered at this stage of the translation process, in preparation for the Comparative Analysis (C.A.).

As mentioned above, although the approach operates on three stages, we shall focus on the two last ones: the comparative analysis and the identifications of the transfer problems. This sub-section will not therefore include any further details on source-text analysis. Instead, let us proceed directly with the following two stages and view some of the notions relating to each stage before describing the approach per-se.

On Comparative Analysis

The comparative analysis (C.A) of the translations and their original text is the second stage in the approach suggested for investigating the problems.

Generally speaking, C.A consists in the comparison and contrast of two or more items with the purpose of pointing

out their similarities and differences. As far as translation studies are concerned, C.A refers to the operation of comparing a translation or more to the original text. As such, C.A has been a useful tool in translation criticism and translation quality assessment (cf. 3.3).

Although C.A is a crucial and necessary stage, it is not an end in itself, but rather an adequate means to achieve a further goal, i.e. assessing translations in the case of translation criticism, performing contrastive studies of different languages and investigating translation problems in relation to specific texts as it is the case in the present research. (cf. 3.3).

CA is performed on two or more texts: the original text (the source-text) and the translation(s) (the target text(s)). Source and target-texts are the comparatist's tools. On them he operates his task, and from their comparison, he derives his descriptions and draws his conclusions.

On the source-text, the comparatist performs a pre-comparison analysis, similar to that performed by the translator before transfer. The goal of the analysis of the source-text is, first of all, the processing and comprehension of the text. Even more important to the comparatist, the pre-comparison analysis provides him with a framework of reference against which the target-text(s) is/are compared, as we shall see in a subsequent part of this section.

The target-text, which is the product of the translator's performance and the culmination of his transition skills and poetics, is, in fact, the comparatist's "raw material" on which he works and performs. The target-text comes to the comparatist as the product of a process which

took place at a previous time in the "translator's head" (black-box), and of which very often the target-text is the sole tangible proof, as described by Holmes (1978):

"In most cases, however, the analyst is left with little or no material beyond the two or more texts, the original and its translation(s), and it is from these alone that he must attempt to derive his description". (Holmes, 1978:79).

When performing his task, the comparatist proceeds from the target-text pole and compares the target-text items back to their counterparts in the original text. C.A is, therefore, perceived in the present approach as a target-text-initiated operation. It is, equally, considered as source-text-based, as the target-text and its items are assessed in terms of their equivalence to their source-text counterparts.

C.A may be performed at any level of the text. Any element in the target-text can be contrasted with its counterpart in the source-text. However, it is crucial for the comparatist to determine before hand the specific features/aspects to be examined via comparison and, consequently, the level at which the C.A is to be performed.

The goal of the C.A is to determine the similarities and dissimilarities that occur between the translation(s) and their original counterpart when compared. However, it is the changes displayed by the translation(s) in comparison to the source-text, on the one hand, and by the translations when compared to one another, on the other hand, that are of interest to the comparatist investigating transfer problems.

Changes that occur in the translation(s) when compared to the source-text are called "deviations" or "shifts" and

are best described in the definition suggested by A. Popovic: "All that appears as new with respect to the original or fails to appear where it might have been expected" (in Holmes-et-al., 1970:78-85).

Apart from identifying the "shifts" and "differences" displayed in the target-text(s) the comparatist proceeds to explaining the occurrence of these changes.

Shifts and differences identified via C.A are in fact the ring linking C.A to the next stage, (i.e. the extraction of transfer problems). They are identified by the comparatist, on the assumption that they will, at a later stage, serve as the very basis for the extraction of transfer problems thought to have led to their occurrence, as we shall see in the following section.

Finally, let us finish by reminding the reader that the goal behind isolating "shifts" and "differences" via the CA, is not the assessment of the translation(s) in terms of quality, i.e. their degree of equivalence to the source-text on a quality scale, nor is it to point out the translator's pitfalls and mistranslations. This is the purpose and the task of translation criticism. In investigating transfer problems, identifying "shifts" and differences occurring in transfer, enables the comparatist to achieve a further goal, more central to his task: extracting/identifying transfer problems.

On Identifying Transfer Problems

As we have already mentioned above, discourse problems in translating the Qur'ān will be investigated as transfer problems only. The decision to do so is due to the fact that dealing with both source-text and transfer problems

will require another volume to be added to an already long research. The present author is well aware of the importance of identifying the problems encountered by the Qur'ān translator when processing the source-text.

However, source-text analysis problems will be referred to whenever "the shifts" and "differences" identified in the C.A. are traced back to transfer problems, caused in turn, by problems that have occurred in source-text analysis but still affect the decision and choices made in transfer.

As far as transfer problems are concerned, let us stress, at this point, that although it is possible to predict transfer problems at the earlier stage of source-text analysis, (cf. 3.3) these problems remain hypothetical until their occurrence is proven in the target-text, compared back to the source-text via the analysis of shifts.

Moreover, even if confirmed, these transfer problems do not represent the totality of the problems encountered by the translator in transfer. Indeed, aspects of the text which are not seen as possible sources of transfer problems from the source-text analysis point of view, may turn out to be problematic when considered from the target-text pole. In other words, additional transfer problems are often discovered once the target-text items are examined in comparison to their counterparts in the source-text.

In fact, actual transfer problems are not given or presupposed but are reconstructed via the C.A of source- and target-texts and the confrontation of the norms active in the two texts/languages. (cf. 3.3). They are not a contrastive property of the two languages involved. They are problems that occur in particular situations and result from specific relationships between given items in source-

and target-texts. (cf. 3.3).

We have said that identifying transfer problems is based on extracting shifts and differences from the C.A and their analysis at a subsequent stage. This is, however, feasible only if the following assumptions are accepted:

(a) that it is possible to isolate transfer problems from the analysis of shifts and differences identified in the comparative analysis;

(b) that tracing shifts back to their counterparts in source-text reveals the underlying transfer process and the type and degree of equivalence established between the item in the target-text where the shift has occurred and its counterpart in the source-text;

(c) that by determining the type and degree of equivalence, information is provided on the equivalence "problem" that has brought the shift about. The shift is therefore considered as "the solution" suggested by the translator to solve a problem caused by a difficulty to establish straightforward equivalence (cf. Toury's approach in Chapter 3.3);

(d) finally, that differences identified from the comparison of two or more translations one to another are in fact indicators of divergence on a specific issue, which in turn, points at the possibility of problems occurring in transfer and an obvious clue that translating that particular aspect of the source text into the target-language has not been a straightforward process.

4.2.2 Describing the approach per-se.

As far as the pre comparison source-text analysis is concerned, let us just add that because of space limitations, the actual analysis of the source-text will not be displayed in this thesis. For the same reasons, we shall

not devote any more space to describing what has occurred during the processing of the original text.

Given that our main purpose is to investigate transfer problems, the outcome of the source-text analysis will act as an source of reference. We shall go back to draw information on the source-text whenever relevant to justifying the changes in the translation(s).

However, for the benefit of the reader, and throughout the comparative analysis, we shall provide, for each "case" examined, a detailed description of the analysis made on the text prior to the comparison.

In the next step, i.e. the C.A., each translation is individually compared to the original text at the level of structure and texture. The comparison as such is achieved by "mapping" the target-text on its original, starting the comparison from the target-text pole. While the comparison is underway, "shifts"/deviations from the source-text are isolated and recorded for further analysis.

The seven translations are then compared to one another along the same lines with the aim of identifying the differences displayed by the translations on the specific levels of structure and texture. Here as well, the differences displayed are recorded, ready for the next stage.

The C.A consists in the comparison of the source-text and seven translations in English. The decision to perform the C.A on several translations has been made for the following reasons:

The C.A of several translations offers a wider field for the isolation of shifts and differences both in terms

of quantity and quality. This, in turn, allows the discovery of a wider range of translation problems at a later stage. Each translation, when compared to the source text, displays shifts which are not necessarily present in other translations and which may be traced back to translation problems, not necessarily encountered by all translators. Moreover, a shift isolated in one translation in comparison to the original text, then recurring in other translations confirms not only the occurrence of the shift but also that of the corresponding translation problem.

The selection of the seven translations is made on the basis of the following criteria:

1. The translations have been made at different times extending from 1882 to 1985.

2. The translations have been performed by translators with different initial translation norms and different competence in source and target-languages and acquaintance with the underlying cultures.

Following is a list of these translations:

Table II.

The name of the Translator	The Title of the Translation	Year of First Publication
1. G. Sale	<u>The Koran</u>	1882
2. J.M. Rodwell	<u>The Koran</u>	1909
3. Y. Alī	<u>The Holy Koran</u>	1916
4. M.M. Pickthall	<u>The Meaning of the Glorious Koran</u>	1930
5. M. Asad	<u>The Message of The Qur'ān</u>	1964
6. A. Mawdūdī	<u>The Meaning of The Qur'ān</u>	1967
7. T.B. Irving	<u>The Noble Reading</u>	1985

CHAPTER FIVE

THE STRUCTURE OF THE QUR'ANIC TEXT: PROBLEMS OF TRANSLATION

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5.0 INTRODUCTION

The present chapter examines structure in the Qur'ān as one of the two textural dimensions set to be investigated by this research, and looks at the problems raised at this level when the text is translated into English.

The chapter starts with examining structure as a fact of texts. Next, structure is considered in the specific field of translation. The third section views structure in the Qur'anic text in general and the source-text in particular. Section four investigates the problems encountered by the translator when dealing with the text structure in transfer. Finally, the last section summarizes the chapter and states appropriate conclusions.

5.1 STRUCTURE, A FACT OF TEXTS

Text structure is the hierarchical composition of texts i.e. the structural patterns or formats into which texts are internally organized. Texts are built in the fashion of a Chinese box. They are formed by divisions or units ordered in a hierarchical fashion, one embedded into the other. These divisions are called "constituent units" and are linked to one another, explicitly or implicitly, by specific relations, creating textual progression and continuity.

The structure of texts is not merely a formal device. Like other layers of the text, it also has a semantic value. It conveys meaning and provides the reader with information crucial to understanding the text. In the same way, the constituent units composing the text are units of meaning. Hence, the crucial role of structure analysis when processing texts.

To investigate the structure of a text is to identify the strategy or plan adopted by its producer in the text composition and organization. It consists in (1) identifying the hierarchically ordered constituent units embedded in the text; (2) determining the discourse relations established between these constituent units; (3) reconstructing the overall organisational/structural patterns, of the text and the text strategy adopted by the producer.

Let us now look closer at each of these three stages.

1. Identifying the constituent units:

Identifying the constituent units embedded in the text, consists in segmenting or partitioning the text into its hierarchically ordered components and determining their boundaries, i.e., setting the boundaries, throughout the text, at which one constituent unit ends and the following one begins. Also called "Constituent Analysis" by Grimes (Grimes 1974:10), who explains that "if sentences and parts of sentences can be broken into their constituent parts, so can entire discourses. Larger units of language are made up of smaller units in a particular arrangement; or looked at from a different angle, larger units can be partitioned into smaller ones according to a particular principle" (Grimes, 1974:101)

Identifying the constituent units boundaries is considered by Longacre and Levinson (1977:118); van Dijk (1983:115); Brown and Yule (1983:95) and Hatim and Mason (1990:175) as being first and foremost the outcome of the reader's quasi-intuitive conception of such notions as "topic", "thematic unity", and "topic shift". The notion of "Topic" is described by Brown and Yule as a "satisfactory way of describing the unifying principle which

makes one stretch of discourse about something and the next stretch about something else" (Brown and Yule, 1983:95). "Topic shift", on the other hand, is described by Hatim and Mason as "the point at which there is a perceptible change of topic between adjacent portions of discourse" (Hatim and Mason, 1990:177).

Identifying the constituent units boundaries is, thus, achieved by the grouping of sentences/utterances that appear to belong together into divisions or units on the basis of thematic unity. A new unit will therefore start whenever there is a topic shift and whenever a disruption occurs in the thematic unity and continuity displayed in the text up to that point.

However, more reliable and less subjective factors can be used to confirm or alter this preliminary segmentation. These factors are both textual and extra-textual.

Extra-textual factors

The role of context in the structure of the text is based on the assumption that the context in which the text is embedded determines almost causally the way the text is internally organised or structured. (cf. 3.2).

The general cultural context determines the structure of a specific text via the norms and conventions established by language communities as to the use of structural formats and organisational patterns associated with texts, affiliated to specific genres, discourse and text-types. Therefore, for example, different structures are assigned to dialogues and monologues, on the one hand, and to expository, argumentative, narrative, descriptive and instructive texts, on the other hand.

Van Dijk explains the relationship between the cultural context and text structure in the following terms:

In normal circumstances, the language user will assume that a discourse exhibits a canonical schema and that this schema is directly available from knowledge of discourse types in a given culture (van Dijk and Kintsch, 1983:240).

On the basis of such conventional knowledge, the reader makes relevant assumptions and builds hypotheses as to the plausible formats/patterns likely to underlie the structures of such or such text.

The immediate context of situation or communicative context, on the other hand, once reconstructed, enables the analyst to make more specific assumptions and predictions about the structure of the text embedded in such a context. This relation is explained by Hasan's "Contextual Configurations" and the three variables of field, tenor and mode:

... the structure of a text is closely related to the context of situation so much so that the specific values of field, tenor and mode, which together make up the Contextual Configuration, can be used to make certain predictions about the structure of the text (Hasan, in Halliday and Hasan, 1985:70)

According to Hasan, Contextual Configuration (C.C.) refers to a set of values from a whole range of options/choices selected from all three variables: field, tenor and mode, and linked to a specific communicative or interactive situation. More specifically, the relationship between context and text structure achieved via C.C., is particularly useful, as the C.C., once identified, enables the analyst to determine the obligatory and optional elements of the text structure, their location and their frequency.

Hasan further explains that it is the obligatory elements in a text structure that determine the genre as

well as the type to which the text belongs:

The obligatory elements define the genre to which a text belongs and the appearance of all of these elements in a specific order corresponds to our perception of whether the text is complete or incomplete (Hasan, in Halliday and Hasan, 1985:61).

In other words, the language users have knowledge of the institutionalized norms in terms of the elements that should occur in the structure of a text belonging to a specific genre, a specific text type and to a specific C.C. As such, context can be a valuable source of information.

Another dimension of extra-textual nature which equally determines text structure is the communicative purpose/goal of the text producer. Indeed, texts are not randomly composed; they are well structured units, hierarchically organised in specific formats/patterns and set as such according to particular text strategies or plans based on the text producer's communicative goal.

In other words, the way a text is structured or organized is a motivated choice made by the text producer. Such a freedom of choice is, however, still restricted by the above-mentioned norms and conventions.

The text producer's communicative goal or purpose equally lies at the basis of the overall rhetorical purpose and the rhetorical functions (cf. 3.2) assigned respectively to the text as a whole and to the constituent units embedded in it. Both rhetorical purpose and rhetorical functions are notions crucial to the reconstruction of text structure. Indeed, the rhetorical purpose of a text, when identified, enables the analyst to understand and justify the composition of the text, and thus the text strategy/plan adopted by the text producer. The rhetorical functions assigned to the constituent units, on the other hand,

determine the role played by each constituent unit in the overall structure and its part in the development and progression of the text.

Textual factors

Identifying the constituent units of a text is also determined by textual factors which confirm and justify the initial segmentation based on the notions of "topic" and "topic shifts", as well as on assumptions made from extra-textual clues. The textual factors come in three categories:

a) Topic shift indicators

A constituent unit is assumed to have ended and the next one to start whenever a shift occurs, whether explicitly or implicitly, in one or more of the following aspects:

- the possible worlds underlying the text;
- the spatio-temporal setting;
- the participants;
- the point of view or perspective;
- the frame or script.

(cf. van Dijk and Kintsch, 1983:204)

b) Grammatical clues

These are clues found in the surface text which indicate the boundaries of the constituent units:

- punctuation; titles and subtitles;
- discourse introducers such as vocatives, discourse ending markers, rhetorical questions, introductory expressions;
- adverbial expressions signalling spatio-temporal

shifts;

- New names indicating the introduction of new participants;
- discourse connectives;
- markers of transition
- foregrounding and backgrounding devices;
- graphical paratextual indicators such as indentations, capitalization, parodic devices, meter etc.

It is crucial at this point to mention that textual clues are language-specific and, therefore, likely to differ from one language to another.

More detail on textual clues/indicators are available in Nida, (1964:112, 113); Nida and Taber, (1969:210-213); Beekman and Callow, (1974:154-157); van Dijk and Kintsch, (1983:204, 240-242).

c) Texture unity

The structure of a text and the identification of the constituent units boundaries are equally determined by the way coherence and cohesion are displayed in the text and within its constituent units. In other words, the occurrence of discontinuity in the texture of a particular stretch of text signals the end of the unit and the beginning of the next one and, therefore, contributes to delineating the structural patterns of the text as explained by Hasan:

"The boundaries of a text can normally be determined by reference to the patterns of cohesion" (Hasan, 1977:242).

2. Identifying discourse relations between the constituent units

Investigating the structure of a text does not end with identifying its constituent units boundaries. The constituent units are not just put side by side. Such units are linked by specific discourse relations which produce continuity and progression in the text and allow its perception as a unified coherent whole. Therefore, once the constituent units are identified, the reader's next task is to determine the discourse relationships standing between these units, whether explicitly expressed in the surface-text or implied and, thus, left to be recovered by the reader with the help of clues from the co-text, the context and his knowledge of the world.

3. Reconstructing The Text Strategy

Identifying the constituent units and determining the relations joining them leads, in turn, to uncovering the text strategy/plan adopted by the text producer and thus the structural patterns used in the overall text.

The three stages in identifying text structure have been examined and presented separately in this study for analysis purposes. In the actual processing of the text all three stages occur rather simultaneously: The reader's contact with the text not only attracts his attention to the textual clues but, at the same time, triggers his knowledge of the world (experiential) and of the specific context in which the text is embedded.

5.2 TEXT STRUCTURE IN TRANSLATION

The previous section has examined structure as a

crucial phenomenon in texts. The present section will focus on how text structure is perceived in translation.

The literature review in Chapter Three shows that it is only recently that text structure has been seriously considered as a crucial factor in the translation process or as a potential source of translation problems. Prior to that, translation focused on controversial issues, such as determining what makes a "good"/successful translation (early attempts). (cf. 3.1)

When at a later stage the translation process was investigated, it was restricted to the sentential level. Consequently, when text-structure in translation was examined, the debate focused mainly on how translators dealt with the structure of clauses and sentences in transfer and failed to go beyond the sentence boundaries. And, even when later, the role of text structure in the translation process was acknowledged, texts were still looked at more as sequences of subsequent, connected sentences rather than as units in their own right, different from and independent of the sentence units. In other words, approaches to text structure in translation were still sentence-oriented.

With the introduction of discoursal and macro-textual linguistic approaches to language production and reception, text structure gradually became a crucial factor in the optimal understanding and interpretation of texts. Textual dimensions such as structure (or the hierarchical organization), cohesion, coherence, thematic structure and thematic progression were all taken into account, in the production as well as the processing and understanding of texts. This, in turn, drew attention to the role of such textual dimensions in the translation process, and particularly in achieving optimal equivalence. (cf 3.2)

In the translation process, and more especially, in the source analysis, text structure is considered as a device used by the source-text producer to convey a specific intention or communicative goal to the reader via particular structural patterns and formats. The task of the translator is to identify the source-text structure, as part of the source-text analysis and to reconstruct the text strategy adopted in the text production as well determine the communicative goal and the rhetorical purpose underlying it. Such a task not only aims at understanding the source-text organisation (structure) but preparing the text for transfer as well.

In transfer, text structure is seen as being just as crucial to the optimal understanding of the target-text by its reader. In other words, the target-text structure should equally convey the text producer's communicative goal and the text rhetorical purpose to the target reader who should be able to retrieve them from the processing of the target-text structure and the reconstruction of the strategy/plan used, as Hatim and Mason, (1990) put it:

The purpose of text structure is to serve a rhetorical purpose and, in striving to achieve equivalence, the translator seeks first and foremost to relay that purpose making modifications accordingly. (Hatim and Mason, 1990:186).

The crucial question is: how freely can the translator deal with text structure when transferring source-text into the target-language? In other words, how far can he go in his attempt to preserve the structure of the source-text and how free is he to operate adjustments and modifications when dealing with the text structure in transfer?

Nida and Taber (1969) maintain that the target-text must be restructured where this is "required to guarantee

intelligibility or to avoid awkwardness" that is, to avoid ambiguity and misunderstanding. (Nida and Taber, 1969:112).

These views are echoed by Stine who suggests that "if the structure of a particular discourse unit in the source-text differs sufficiently from the normal structure of such units in the receptor language so as to cause some degree of misunderstanding, then the translator is required to make changes in the structure so as to render the passage more natural for the readers. To fail to do this would violate the main purpose of translating." (Stine, 1974:103).

Restructuring texts in transfer is not always an obligatory use by translators to avoid distorting the source-text meaning. Restructuring may also result from the translator's decision to adjust the structure of the text so that it conforms to the target-language text tradition and norms and meets the expectations of the target-text readers.

Indeed, the decision to restructure the text is the outcome of the translator's initial norm (cf. Chapter IV:) which, in this case, aims at achieving acceptability, by the target-language standards (norms) as explained by Stine:

There will also be cases when the form of the discourse in the source language would be understood, but which, nevertheless, would not be in the most natural form in the receptor language. Even in these cases, it seems imperative to restructure a passage so as to have the most natural form in the receptor language (Stine, 1974:103).

This second type of restructuring in transfer corresponds to Nida and Taber's "stylistic restructuring" of the target-text according to the target-language norms, operated in the last stage of the translation process. This

type of restructuring is considered by the authors as language-specific and thus likely to vary greatly from one language to another (cf. Nida and Taber, 1969:120-162).

Van den Broeck explains the restructuring of a text in transfer by the fact that: "... every linguistic/or textual tradition differs from any other in terms of structure repertory, norms of usage etc." Therefore, it follows that "the transfer of a certain piece of discourse from one linguistic and textual system to another (as it occurs in translation) involves changes in the internal organization of that discourse" (Van den Broeck, 1986:40).

The author further maintains that, in transfer, while the stylistic means (realized by grammar and lexis) and the pragmatic conventions are language and culture specific and, therefore, likely to vary from one language to another, the rhetorical structure which gives the text its superstructure (as well as its semantic content) should be considered as invariant in translation.

To achieve this i.e. to preserve the superstructure, the author argues that the communicative function of the text should be identified and preserved, for it is such communicative function assigned by the text producer to the text which determines the text-type to which it belongs, and thus, its structure according to the norms and conventions operating in the language in question. Therefore, the translator aiming at an acceptable and natural translation may have to conform to target-language textual norms and conventions while keeping the communicative function and text-type invariant.

Under the title "The Limits of Structure Modifications", Hatim and Mason, (1990) establish a set of parameters to guide the translator when dealing with the

structure of texts in transfer. Starting from Hasan's two notions of "obligatory" and "optional" elements in text structure (cf. Hasan, 1977:229), the authors maintain that, depending on his assessment of the status of each constituent element in the structure of the text and its function in the text organization, the translator can determine how far he can go in modifying the structure of the target-text.

Moreover, while acknowledging that different languages make use of different structural patterns in text organisation Hatim and Mason (1990) set up one criterion that determines the limits of modifying text structure: preserving the source-text rhetorical purpose. Indeed, the authors explain that "Although different languages may prefer different structural formats, ultimately, the limits on structure modification in translation are reached when the rhetorical purpose of the ST begins to be compromised. In such cases, the SL format must be considered the overriding factor." (Hatim and Mason, 1990:173).

Hatim and Mason equally determine the degree of restructuring according to the text-type to which the source-text belongs. As far as expository and argumentative texts are concerned, the authors suggest "evaluateness" as a parameter in modifying text structure. In other words, "the less evaluative the text is, the less need there will be for its structure to be modified in translation. Conversely, the more evaluative the text is, the more scope there may be for modification." (Hatim and Mason, 1990: 187-188).

Modifying the structure of instructive texts in translation, on the other hand, varies depending on the degree of cultural boundness of the text. Hatim and Mason explain that "The less culture-bound a text is, the less need there

will be for its structure to be modified. Conversely, the more culture-bound a text is, the more scope there may be for modification." (Hatim and Mason, Ibid).

Callow, K. (1974), on the other hand, deals with text structure in terms of what she called 'grouping'. The author argues that language may have a different conception or understanding of text-structure or 'grouping', ie they may make a different use of such structural devices as paragraphing, discourse markers, connectives and type of cohesive patterns within the constituent units of the text.

Consequently, the author maintains that such differences between language may call for changes, modifications and adjustments in the target-text structure to conform to the target-language norms and conventions. (cf. Callow, 1974:19-28). These views are shared by both Stine (1974: 103-106) and Smalley (1980, 121-125).

The issue of text structure in translation becomes even more problematic when the texts involved are of a scriptural/religious nature. In such texts, and more especially according to conservative views, both form and semantic content are crucially important. Structure, as a crucial aspect of such texts should therefore be preserved in transfer.

Structure becomes therefore a rather controversial issue as translators attempt to reconcile their aspiration to preserve source-text structure, an important formal feature of the text with the necessity to sacrifice it for the sake of conveying the text meaning to the target reader, using familiar structural formats/patterns.

Taking the Bible as an example, we can note that the situation described above reflects the views of early

translators including the controversial St. Jerome, who although calling for a "sense-for-sense" and not "word-for-word" translation, when referring to secular texts, remained nevertheless cautious about formal changes in transfer when translating Biblical texts (cf. Nida, 1964; Kelly, 1979; Basnett McGuire, 1980; and Wills, 1982).

These conservative views have been challenged by more recent translators of the Bible who are concerned with conveying the meaning of the text to the target-reader, even at the expense of form when a decision is unavoidable and meaning is threatened.

Indeed, with translation approaches moving gradually from insisting on reproducing the formal features of the source-text towards focusing on the target reader, his understanding of the text and his response to it (dynamic/communicative equivalence), The Bible translators have increasingly shown a readiness to operate changes and modifications on the text in transfer, if such changes guarantee optimal understanding of the text meaning and acceptability in the target-language and by the target-language readers.

In this spirit, Nida and Taber (1969: 112) arguing for a natural and acceptable translation of the Bible, maintain that when the preservation of source-text structure in translation entails a risk of distorting meaning, the translator should be ready to operate the necessary structural changes and adjustments which guarantee the target-reader's understanding of the text, whether structure relates to the phrasal, clausal, sentential or discoursal level. The authors affirm that:

There is nothing sacrosanct about such features of structure ... and too often, the effort to reflect the

source-text in these formal concepts, results in badly overloading in communication and thus making it very hard for the reader to understand (Nida and Taber, 1969:112).

These views are equally shared by Callow (1974), Beekman and Callow (1978), Stine (1974) and Smalley (1980).

The Qur'ān is yet another example to illustrate the structural problems in translating scriptures. We shall not, however, say any more on the issue as it is the very topic of the next section and the rest of the chapter. Let us just close this section by viewing some factors the translator should keep in mind when dealing with text structure in translation:

The translator should adopt a wholistic approach to the investigation of source-text structure, using linguistic, extra-linguistic and paralinguistic clues to identify the constituent units, the discourse relations and the overall structural patterns used by the text producer;

The translator should also be aware that, although structure (internal organization) in texts is assumed to be a universally accepted notion, languages devise their own norms of text organisation and structuring, depending on genre, discourse and text-type and register. Such norms and restrictions are language and culture-specific and, as such, differ depending on how close or apart the languages involved and their textual traditions are from one another.

Different languages, indeed use different structural patterns and organisational formats for a given text, which belongs to a specific text and discourse-type. This involves, the use of different structural devices such as paragraphing, discourse markers, discourse connectives and

cohesion patterns within the constituent units as explained by Callow, (1974:19-20), Stine (1974:3-6), Smalley (1980:121-125).

Moreover, the translator should bear in mind that, owing to such differences, it may sometimes be difficult to reproduce the source-text structure in the target-text. Such an attempt may result in misunderstanding, and ambiguity and even in the distortion of the text meaning as well as the transgression of the target-language textual traditions and norms.

As shown above, what is important to preserve is not as much the formal source-text structure but the rhetorical purpose of the text and the communicative goal of its producer which should be retrieved by the target reader, from the target-text structure.

If enabling the target-reader to recover the text meaning via structure requires structural modifications and changes in the target-text organisation, the translator should not hesitate to operate such modifications, more especially so if they prevent risks of misunderstanding and distortion of meaning. In other words, source-text structure can be preserved in transfer only when possible, i.e, if acceptable by target-language norms.

If its reproduction causes shifts in the rhetorical purpose of the source-text and the distortion of the communicative goal of the text producer, structure should be modified. Meaning is, after all, what should be first and foremost conveyed to the target reader.

As described in Chapter Two, the formal features of the Qur'anic text are considered by Muslim scholars as being not only sacred but also inseparable from the meaning of the text to which they serve as recipients. In other words, form itself conveys meaning and as such is essential to the optimal understanding of the text.

This same argument is used by conservative Muslim scholars when debating the Qur'ān translatability. Indeed, the predominant view among those scholars is based on the understanding that, to achieve an acceptable translation, all characteristics of the source-text (its structure included) should be transferred and reproduced in the target-text. The difficulty to preserve both source-text content and form, and the resulting necessity to operate changes and modifications in the text, have been put forward as strong arguments against the Qur'ān translatability.

The structure of the Qur'anic chapter, and especially the longest ones, is, in fact, considered by Muslim scholars as one of the Qur'ān distinctive features that make the text unique and inimitable (mu'jiz).

A description is provided in Chapter One, of the organisation and the lay out of the Qur'ān as a whole. We shall not, therefore, repeat it here. Instead, we shall attempt to give a general review of how the source-text is organised, and introduce the reader to some of its features, which are crucial to the study of its structure.

The source-text is the second sūra (chapter) of the Qur'ān, ie second after the 'Opening' (al-Fātiḥa). The sūra bears the title of 'Al-Baqara' (The Cow/The Heifer). It is the longest chapter in the Qur'ān and includes 286

verses ('āya) and 50 sections (ruqū') and three parts (aḥzāb). It is also reported to contain over 80 nujūm (cf. Darāz, 1977:158). The general information provided in Chapter One applies to Sura II. Let us now look at the features relevant to its specific structure.

The title of the Chapter: 'al-Baqara' (the Cow/The Heifer), is derived from an episode in the history of the Jews. The story of al-Baqara or 'The Yellow Heifer' is narrated in verses 67 to 73.

The chapter is reported to have been composed over a period of nine years. It includes accounts of the first battle led by the Muslims (The Battle of Badr) (Q11:217), as well as regulations on fasting, the change of the Qibla which all date back to the first two years spent by the Prophet in Medina. It also contains the verse believed to be the last one revealed to the Prophet before his death (QII;281) (cf al-Marāghī, (1946:23); Darāz, (1977:158).

The second chapter of the Qur'ān is seen as a miniature representation of the whole Qu'anic text. It deals with a wide range of themes and topics which are reexamined in more detail or from different angles in other chapters.

The main theme of the chapter is the call to believe in God and aspire to His guidance in the right path. The sūra deals with the following topics:

- the characteristics of the Qur'ān and the description of people's attitudes towards it and its messenger: Muslims, Christians, Jews and 'non-believers';
- the rewards and punishments stored for each of them according to his deeds;
- God's attributes and men's duty to believe in Him and worship Him alone;

- the narration of stories of past communities and prophets and their experiences with religions preceding Islam and the call to their descendants to embrace the new religion, (Islam), as a new way of life;
- finally, a great part of the chapter is devoted to the setting up of secular and religious rules and regulations, instructing Muslims on how to establish a Muslim society, nation and state.

5.4 INVESTIGATING THE PROBLEMS

As explained in Chapter Four, identifying transfer problems is achieved in two stages. Firstly, the comparative analysis of the source-text and seven selected translations in English which results in determining the "shifts" displayed in the translations when compared to the original and identifying the "differences" which occur when the translations are compared to one another. Secondly, the analysis of the shifts and the discovery of the transfer problems (cf. 4.2.2 for details).

As we examine the outcome of the C.A. we shall attempt to address the following questions:

- Does the Qur'anic text structure raise problems when the text is transferred from Arabic into English?
- If yes, what are these problems?
- How do they affect the translator's task?
- How do translators deal with such problems?

The comparative analysis of the seven translations and the original text reveals that, in transfer, source-text structure has been dealt with in two different ways:

I Preserving and reproducing the source-text structure and layout in the target-text.

II Restructuring the source-text in transfer.

The fact that the translators have proceeded differently, already points at the first transfer problem encountered by the Qur'ān translator when dealing with the structure of the text: Deciding what to do with the source-text structure and layout in transfer.

The fact that there has been more than one way to deal with the structure of the Qur'anic text in transfer shows that the translator's task is far from being straightforward as he has to decide between preserving the source-text structure or restructuring the text.

The translator obviously has to make such a decision whenever transferring a text from one language to another. Structure is one of the levels he has to deal with in transfer.

Let us now examine each of the approaches in detail:

I. Preserving source-text structure in transfer.

Among the seven translators selected for this study, only one has opted for this approach: Sale (1882). Compared to the source-text, the structure and layout of Sale's translation shows the following features:

(1) The target-text, like the source-text is displayed in a linear fashion with no overt embedded divisions other than the ruqū' (section), which is marked overtly in the margin as well as via indentations; (2) the use of additional devices usually operating in English such as punctuation, indentations (for ruqū'); (3) the lack of

overt direct speech markers in dialogues; (4) the verses are numbered and displayed in the same pattern as in source-text, as shown in the following example:

(1) A.L.M. (2) There is no doubt in this book; it is a direction to the pious, (3) who believe in the mysteries of faith, who observe the appointed times of the prayer, and distribute alms out of what we have bestowed on them, (4) and who believe in that revelation which hath been sent down unto the prophets before thee, and have firm assurance of the life to come: (5) These are directed by their Lord, and they shall prosper. (Sale, 1882:293).

Although Sale does not provide his reader with information explaining how the target-text structure has been dealt with, his approach can, however, be explained by a number of factors:

First, the translator's attempt to stay as close as possible to the source-text, by reproducing its structure and layout and allowing as few changes as possible in transfer. This, in turn, could be explained by Sale's initial translation norm, which seems to favour optimal fidelity to the source-text.

It could also be justified by the prevailing translation norm at the time Sale's translation was made. Indeed, Sale's translation is one of the earliest ones made of the Qur'ān into English. Sale's first version appeared in (1734), after Ross's (1648). Equivalence in translation, was, then, measured more in terms of the degree of faithfulness to the source-text even in terms of formal features (cf. Nida, (1964); Basnett McGuire, (1980); Wills, (1982) and Kelley, (1979).

Another possible reason for reproducing source text

structure could be the translator's view that the Qur'anic chapter is not a structured, coherent text but, rather, a succession of shorter pieces simply juxtaposed to one another. In other words, the translator may have ignored, out of choice or lack of awareness, the specific features of the Qur'anic text structure and the complexity of understanding its structure.

Let us now find out how the structure in Sale's translation is perceived by the target reader.

The target reader is presented with a text displayed in a linear fashion and divided into large sections (ruqū'), with very few overt clues as to its internal organisation. Indeed, apart from indentations signalling the sections boundaries, the numbered verses, the use of punctuation, and capitalisation, no other discourse markers are provided to help the target reader uncover the structure underlying the linear layout of the text.

To the target reader and especially the contemporary one, the organisation and layout adopted in Sale's translation may seem confusing, due to the scarcity of conventional text structure devices usually operating in English. Indeed, the lack of overt clues enabling the reader to identify the text strategy used in the text to convey meaning, leaves him with the verse as the only obvious division, other than the larger sections, (ruqū') to guide him. However, Chapter One, has shown that the "section" (ruqū') is more a ritual division of the text, which like the verse, is meant to help the reader in ritual reading. Neither of them is a structural unit in the original text.

The lack of further discourse markers such as direct speech indicators and explicit unambiguous discourse con-

nectives could make identifying the target-text structure difficult, causing confusion and misunderstanding and sometimes resulting in the distortion of the meaning intended to be conveyed through the text structure.

The reader of Sale's translation has to work hard to identify the text structure as part of understanding the target-text, by using further processing strategies, such as recovering covert clues from textual and extra-textual sources of information. That much is equally expected from the reader of source-text who is presented with a text structured in more or less the same fashion.

However, contrary to target-text reader, the reader of the original text can rely on his native speaker's knowledge of the source language as well as of the text background both cultural and historical if stored, to make relevant inferences and assumptions about the source-text structure. The reader of the translation, in most cases, does not have such knowledge or not enough of it, to overcome the difficulties described above.

The reader of Sale's translation finds himself in a rather difficult situation trying to understand the target-text meaning through its structure with very few clues available to him. He cannot rely on his translator who seems to have decided against both making the text structure overt and providing the reader with the necessary clues to uncover it himself.

II. Restructuring the target-text in transfer.

While Sale opted for preserving the source-text structure and reproducing it in the target-text, the rest of the translators, i.e. six of them, chose to restructure

the text, by operating modifications and changes whenever thought necessary.

Compared to Sale's approach and to the source-text, the text in this second attempt is broken down into smaller divisions/units, varying in length. These new divisions have overtly marked boundaries, delineated by indentations, spacing, paragraphing and punctuation. As a result, the overall text is not laid out in a linear fashion, but rather displays specific overt patterns of organisation visually easy to perceived by the reader.

Although all six translators have agreed on restructuring the text, a closer look shows that two different approaches have been adopted to achieve such a task:

1. Restructuring the text on the basis of the 'āya (verse);
2. Restructuring per-se (restructuring the text on a larger scale).

Here again, the fact that restructuring the text in transfer has been carried out differently by the six translators, dividing them into two more or less equal, groups, shows that opting for restructuring does not put an end to the translator's problems. Indeed, once the decision to restructure is made, he still has to determine how to carry out the restructuring as such. Judging by the differences displayed in the six translations, the decision is far from being straightforward as shown in the following analysis.

1. Restructuring the text on the basis of the āya (verse).

This approach to restructuring in transfer is adopted

by the earlier translators, namely: Rodwell (1909); Pickthall (1930) and Alī (1916).

Restructuring in this case consists in organizing and displaying the target-text with the 'aya (verse) as the basic constituent unit. In other words, the text is structured in such a manner that each 'āya, regardless of its length, starts a new line and, therefore, constitutes a unit of its own, with clearly marked boundaries. Each verse opens with the corresponding number. The translators have also made use of conventional devices such as punctuation, indentations and spacing between verses/units, as shown in the following examples:

1. Alif-Lam-Mim.
2. This is the Scripture whereof there is no doubt,
a guidance unto those who ward off (evil).
3. Who believe in the unseen, and establish worship,
and spend of what we have bestowed upon them;
(Pickthall, 1930:34)

Or:

1. A.L.M.
2. This is the Book,
In it is guidance, sure without doubt,
To those who fear God,
3. Who believe in the unseen,
Are steadfast in prayer,
And spend out of what we
Have provided for them;
(Alī, 1916:17)

Several possible explanations can be put forward to justify the translators' opting for this approach:

First, aware of the inadequacy of preserving the

source-text linear layout and of the difficulties it raises for the target-reader, the translators may have decided to present the target reader with a text displaying a more accessible organisation, which may make its understanding easier.

Another possible explanation could be the translator's understanding that the verse is an essential division in the source-text structure and as such should be reproduced as the basis of the target-text structure. Indeed, the fact that the verse boundaries are visually clearly marked, in source-text, and that they often correspond to semantically complete units such as sentences and sequences of sentences, may convince the translator of the verse suitability as the basic constituent unit in the target-text structure. This decision could be further justifiable by the recurrent rhyming at the end of some of the verses.

Finally, the translator may be trying to reach a compromise between fidelity to the source-text by opting for the verse as the basic constituent unit in the target-text structure and acceptability in target-language by making use of conventions and norms of text organisation operating in English.

Although Pickthall's, Rodwell's and Alī's text restructuring seems to work on a local and single verse basis, it cannot, however, be generalised to the whole text (chapter). Indeed, any analyst of the Qur'ān text structure, would soon discover the versatile and problematic nature of the verse as shown in a large number of cases in the text. Following are few illustrative examples:

eg. (QII:26)

*

إن الله لا يستحي أن يضرب مثلا ما بعوضة
فما فوقها فاما الذين آمنوا فيعلمون أنه
الحق من ربهم واما الذين كفروا فيقولون
ماذا أراد الله بهذا مثلا يضل به كثيرا
ويهدي به كثيرا وما يضل به إلا
الضالين 26

- * inna [A]llāha lā yastahī an yaḍriba mathalan mā
ba'ūḍatan fa-mā fawqa-hā fa-'ammā alladhīna
'āmanū fa-ya'lamūna anna-hu al-haqqu min rabb i-
him wa-'ammā-alladhīna kafarū fa-yaqūlūna mādhā
'arāda [A]llāhu bi-hadhā mathalan yuḍillu bi-hi
kathīran wa-yahdī bi-hi kathīran wa-mā yuḍillu
bi-hi illā al-fāsiqīna.

'Āya 26 is made of several sentences in sequence. It not only contains a number of sentences but also two different speech types: direct and indirect. In the source-text, an obligatory stop is signaled by the symbol [م] (mīm) indicating the necessity to stop, therefore marking the end of the text in direct speech (the questioning) and the beginning of the text in indirect speech (the answer provided by the speaker).

In translation, the three translators have displayed verse 26 as a constituent unit in the structure of the target-text. However, while Rodwell (1909) and Ali (1916) have used direct speech markers, and avoided the possibility of the target-reader's confusion over the speakers in the text and thus over the boundaries of the unit within it; Pickthall, (1930), failed to do so as shown below:

26. O! Allah disdaineth not to obtain the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but

those who disbelieve say: what doth Allah wishes (to teach) by such a similitude? He misleadeth many thereby and guideth many thereby. . . (Pickthall, 1930:35).

Considering 'āya 26 as a single constituent unit in the structure of the target-text, with no markers to signal the beginning or the end of the direct speech text, may lead to confusion as to whom has uttered the following: "He misleadeth many thereby ..." i.e. the question of whether this statement is made by those who question the use of such examples or by the speaker answering their question. Failing to indicate clearly in the text, the occurrence of such shifts via discourse markers may, indeed, lead to the reader's misunderstanding of target-text structure and thus, its meaning.

eg. (QII:61)

*

... قال اتستبدلون الذي هو ادنى بالذي هو
خير اعطوا مخرأ فإن لكم ما سألتم وضربت
عليهم الذلة والمسكنة واثأوا بغضب من الله
ذلك بأنهم كانوا يكفرون بآيات الله ... 61

- * qāla 'atastabdilūna alladhī huwwa adnā bi-alladhī huwa khayrun 'ahbiṭū miṣran fa-innā lakum mā sa'altum wa-ḍuribat 'alay-him al-dhillatu wa-al-maskanatu wa-bā'ū bi-ghadabin mina [A]llāhi dhālika bi-anna-hun kānū yakfurūna bi-'āyāti [A]llāhi.

Although contained in one single verse, this text, like the preceding one, includes (a) a part in direct speech and another in indirect speech; (b) a shift in the temporal setting as [ḍuribat 'alayh im al-dhillatu ...]

refers to a different time from that of the speech to the Jews (qālā ahbiṭū miṣran ...), i.e. a later time; (c) a difference in the level of the discourse as the text including [ḍuribat 'alayhim ...] is not part of the speech addressed to the Jews but rather an intervention by the speaker describing the fate of the Jews after their request for change and God's ordering them to go to town; (d) a shift from addressing the Jews to talking about them i.e., from second person plural to third person plural.

In transfer, the three translators displayed 'aya [61] as one constituent unit, with clearly marked boundaries. Contrary to Pickthall, both Rodwell (1909) and Ali (1916) used direct speech markers indicating where the speech to the Jews starts and ends and, where the speaker's inter-vention (indirect speech), commenting on their situation begins. Presenting 'aya [61] as a constituent unit in the text structure, as done by all three translators, may, nevertheless, lead to the readers' failure to spot the shift. This in turn, may cause ambiguity and misunderstanding the text meaning.

61. '. . . He said would you exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah'

(Pickthall, 1930:38)

61. '. . . He said, 'What! Will you exchange that which is worse for what is better? Get ye down to Egypt - for ye shall have what ye have asked'. Vileness and poverty were stamped upon them, and they returned with wrath from God.'

(Rodwell, 1909:343-344)

eg. (QII:155-156)

*

و لنبلونكم بشيء من الخوف والجوع ونقص
من الأموال والأنفس والثمرات وبشرا الصابرين
'155' الدين إذا أصابهم مصيبة قالوا إنا
للله وأبنا إليه راجعون '156' .

- * wa-la-nabluwanna-Kum bi-shay' in mina al-khawfi
wa-al-jū' i wa naqṣin mina al-amwālī wa-al-anfusi
wa-al-thamarati wa-bashshir al-ṣābirīna (155)
alladhīna idhā aṣābat-hum muṣībatun qālū innā li
[A]llāhi wa-innā ilay-hi rāji' una

Verse [156] is an adjectival construction modifying the antecedent in the preceding verse. Here again, the relation is very close and is marked by the non-stop sign [la] (لا). Verse [156] is in fact dependent both syntactically and semantically on the preceding verse [155].

In spite of the close structural and semantic relationship identified in source-text, the three translators displayed the two verses as two separate units in the target-text structure, as shown in the following examples:

155. And surely we shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast;
156. Who say, when a misfortune striketh them: Lo! We are Allah's ... ' (Pickthall, 1930:46).

The same approach is adopted by Rodwell (1909:354) and Alī (1916:62).

Presenting the text in two units, as done by the three translators may not necessarily lead to misunderstanding the meaning or distorting it. However, it may create an impression of discontinuity not displayed in the source-text where the reader is, in fact, instructed not to stop.

Moreover, displaying the text as two different units requires the target-reader's recovery of the link between the two verses, which is not necessarily obvious. A task the source-text reader is spared as the close relation is clearly indicated both by the linearity of the text and the non stop sign [lā].(لا).

eg, (QII:161-162).

إن الذين كفروا وماتوا وهم كفار أولئك
عليهم لعنة الله والملائكة والناس
أجمعين 161 خالدین فیہا لا یخفف عنهم
العذاب ولا هم ینظرون 162

inna-alladhīna mātū wa hum kuffārun ūlā'ika
'alay-him la'natu [A]llāhi wa-al-malā'ikati wa-
al-nāsi ajma'īna (161) khālīdīna fī-hā lā
yukhaffafu' an-hum al-'adhābu wa-lā hum yunṣarūna
(162)

In the source text verses [161] and [162] form two parts of the same text. The first verse [161] informs of the fate stored for those who die still disbelieving. The second verse [162] carries on describing the punishment awaiting them after death. It starts with an adjective [Khālīdīna] (dwelling forever), with the noun qualified by it in the previous verse (161). As it was the case in the previous example, the three translators organised the

two verses as two separate units as shown below:

"Verily, they who are infidels and die infidels,
- these! upon them shall be the malison of God and of
angels and of all Men:

Under it shall they remain forever: their
torment will not be lightened and God will not even
look upon them!". (Rodwell, 1909:356).

*"161. Lo! Those who disbelieve, and die while
they are disbelievers, on them is the curse of Allah
and of angels and of men combined.

162. They ever dwell therein, the doom will not
be lightened for them, neither will they be
reprieved." (Pickthall, 1930:47).

The same approach is adopted by Ali (1916:63).

eg. (Q:183-184)

يا ايها الذين آمنوا كتب عليكم الصيام
كما كتب على الذين من قبلكم لعلكم
تتقون 183 اياما معدودات فمن كان مريضا
او على سفر فعدة من ايام اخر... 184

yā ayyuhā alladhīna āmanū kutiba 'alay-kum al-
ṣiyāmu kamā kutiba 'alā alladhīna min qabli-kum
la'all-kum tattaqūna (183) ayyāman ma'dūdātin
fa-man kāna minkum mariḍan aw 'alā safarin fa-
'iḍḍatun min ayāmin ukhara.

The second verse [184] starts with [ayyāman ma'dūdātin] (a
fixed number of days) which is a clause specifying the
length of the period of [al-ṣiyām] (fasting) mentioned in
the previous verse. The beginning of verse [184] is,
therefore, part of the preceding one and conveys meaning
only if considered as such. This close link is marked in

the text by the symbol [ل] (lā) which instructs the reader not to stop at this point of the text.

In transfer, the translators organized this text as follows:

183. O ye who believe! Fasting is prescribed for, even as it was prescribed for those before you, so that you may ward off (evil);

184, (Fast) a certain number of days; and (for) him who is sick or ..."

(Pickthall, 1930:49).

"O believers! a fast is prescribed to you as it was prescribed to those before you, that you may fear God.

For certain days. But he among you who shall be sick or on a journey ..."

(Rodwell, 1909:357).

The same organization is found in Alī's translation, (Alī, 1916:72).

We can see from the three translations that keeping the text organized in two separate verses and units creates a problem for the target reader, not encountered in the source-text. The two verses obviously belong together. By separating them, the translator has to find a way to overtly signal their relationship in order to re-establish cohesion by repeating the verb "fast" as done by Pickthall. Or, by displaying the text in two verses/units and, thus, creating discontinuity and confusion about the cohesive thread joining them together as done by Rodwell and Alī. Here again, by opting for the verse as a constituent unit in restructuring the text, the translator creates disruption, as well as a lack of

cohesion and continuity where there is none in the source-text.

e.g. (QII:219-220)

*

يسئلونك عن الخمر والميسر قل فيهما إثم
كبير ومنافع للناس وإثمهما أكبر من نفعهما
ويسئلونك ماذا ينفقون قل العفو كذلك يبين
الله لكم الآيات لعلكم تتفكرون 219
الدنيا والآخرة ويسألونك عن اليتامى
قل... 220

* wa-yas' al ūna-ka 'ani al-khamri wa-al-maysari
qul 'ithmun kabīrun wa-manāfi' un li-al-nāsi wa-
ithmu-humā akbaru min naf' i-himā wa-yas' alūna-ka
mādhā yunfiqūna qul al-'afwa kadhālika yubayyinū
[A]llāhu lakum al-'ayāti la'alla-kum
tatafakkarūna (219) fī al-dunyā wa-al-ākhirā wa
yas' alūna-ka 'ani al-yatāma qul ...(220)

The beginning of verse [220] is part of the preceding verse. The other part of the verse deals with another theme. [fi al-dunyā wa al-ākhirā] (in this world and the Hereafter) is a temporal specification for the clause preceding it [la'alla-kum tatafakkarūna] (that you may fear God) in verse [219]. As such, it is dependent both structurally and semantically on the verse before it, although it is separated from it. A non-stop symbol [لا] (lā) is placed between the two verses.

In translation the text was organized as follows:

"219. They ask thee what they ought to spend, say: That which is superfluous. Thus Allah marketh plain to you (His) revelations, that happily you may reflect.

220. Upon the world and the Hereafter. And they question thee concerning explanations ..."

(Pickthall, 1930:52-53).

The same approach is adopted by Alī (1916:86) and Rodwell (1909:361).

Like the preceeding example, the present one illustrates the lack of cohesion and continuity resulting from the translators' decision to operate on the basis of the verse as a constituent unit, in the target-text structure. The target-reader is, indeed, likely to miss the link joining the two verses, or take a longer time to recover it.

Finally, let us look at the example of the longest verse in the source-text (and probably in the Qur'ān), called āyat al-dīn, (the verse on borrowing) (Q.II:282). The text is very long, counting around twenty lines in both Pickthall's and Rodwell's translations. The verse deals with borrowing and examines the different aspects of it, such as the necessity to record officially its terms, the regulations on borrowing by a mentally ill person, the necessity to have witnesses and other rules related to it.

All three translators displayed the text in one single unit and presented it as one large block. Although the target reader may have no problems recovering cohesion and coherence in the text, he will, nevertheless, have to break it down to smaller units because of its length as well as because of the fact that it deals with different aspects of borrowing, each forming a sub-text in its own right.

The examples examined above show that adopting the

verse as a constituent unit in the internal organization of target-text, although tempting because of the clearly and overtly marked boundaries, is, nevertheless, both inadequate and unworkable. Indeed, opting for such an approach presents the target-text as a text that sometimes reads and looks loose and disconnected, because of the artificial separation in structures that normally belong together and rely on their connectivity to convey coherence, both linguistically and conceptually. It may also put in one unit, texts that do not belong together.

By doing so, the translator would expect a great deal of interpretative and processing work from the target-reader to recover the continuity underlying the text, an effort not required from the source-text reader.

Adopting this approach may also result into causing some difficulty in recovering the continuity and coherence conveyed in the target-text and, thus, in understanding the intended meaning. It could equally create a rather artificial structure in the target-text, compared to the linear organisation and layout of the source-text.

Finally, it leaves the issue of determining the relationships between the verses, as constituent units still to be solved by the translator.

Let us finish this section on restructuring the text on the basis of the verse by saying that before deciding for the verse as the constituent unit which underlies the structure of the target-text, it is crucial that the translator is aware of the following issues:

1. The 'āya' is not considered a constituent unit in the structure of the source-text. This should become evident to any translator from the negotiation and identification

of source-text structure, at the earlier stage of source-text analysis. The verse is used in the Qur'ān to guide the reader in the ritual reciting of the text.

2. This approach, if adopted, is likely to raise serious problems for the target-reader, and should, therefore, be avoided by the translator. Indeed, like adopting the verse as a constituent unit in the source-text structure raises problems, adopting it as a constituent unit in restructuring target-text, can also be problematic. It may cause confusion, misunderstanding and, therefore, raise problems in identifying the target-text meaning. The target reader, contrary to the reader of the original text, has little access, if any at all to the extra-textual information (interpretations, exegesis).

3. Restructuring the target-text on the basis of the verse merely conveys a display of how the text is sectioned into 'āyāt (verses). Such patterns neither reveal the structure of the target-text nor convey the communicative goal of the text producer or the rhetorical purpose of the text. As such, they fail to convey meaning through the structural patterns chosen by the translator.

Mawdūdī comments on the issue are very eloquent. "Almost all the existing English translations of the Qur'ān suffer from the drawbacks of a literal translation ... they isolate every verse, number it and show it as an independent whole and thus take away life and dynamic force out of it. It is obvious that even if an excellent discourse is dissected and written in separate enumerated sentences, it fails to produce the effect which would have been produced by keeping it as a continuous whole." (Mawdūdī, 1967: Introduction iii).

This state of affairs may, therefore, justify the

different approach adopted by the later translators of the Qur'ān. We are here referring to the second approach to restructuring the text, which will be examined in the following section.

2. Restructuring per-se.

This is the second approach to restructuring the text in transfer, adopted in the three remaining translations which are also the most recent among the seven selected for the present research. These are: Asad's, (1964); Mawdūdī's, (1967) and Irving's, (1985).

Compared to the two preceding approaches, the three translators in this approach have proceeded to a more comprehensive re-organisation of the text involving modifications and changes on a much larger scale. The outcome of such restructuring differs greatly from the linear organisation and layout found in both the source-text and Sale's translation (1882), It is also different from the verse-by-verse organisation adopted by Pickhall (1930) Rodwell (1909) and Alī (1916).

The text is organized and laid out into divisions of different length, grouping varying numbers of verses, with clearly marked boundaries, and using spacing, indentation as well as punctuation signs. The outcome of this approach is a text with overt structural patterns displaying an explicitly marked and easily perceived organisation and layout as shown in the following example:

(IV)** So when your Lord told the angels: "I am placing an overlord on earth", they said: "Will You place someone there who will corrupt it and shed blood, while we hymn Your praise and sanctify You?" He said: "I know something you do not know".

*He taught Adam all the names of everything; then presented them to the angels, and said: "Tell me the names of these if you are so truthful" *They said: "Glory be to You: we have no knowledge except

whatever you disclose and whatever You have been hiding."

*So We told the angels: "Bow down on your knees before Adam." They [all] knelt down except for Diabolis. He refused and acted proudly, and became a disbeliever.

(Irving, 1985:4)

The decision by the three translators to use this approach can be explained by the following reasons:

(i) The translators' awareness of the shortcomings displayed by the two approaches examined above, which have proven to be inadequate to deal with the source-text structure in transfer.

(ii) The initial translational norms of the three translators, i.e. the very principles that determine their approach to translation and equivalence in general, and to the source-text in particular. (cf. 4). As far as the three translators are concerned, the initial translational norm is to establish equivalence and achieve acceptability and naturalness in the target-language, conforming to its norms and conventions, hence the comprehensive restructuring of the text.

(iii) The translator's concern to provide the target-reader with a text where structure is easily identified and perceived, therefore, avoiding risks of misunderstanding, confusion or distortion of meaning.

(iv) The translator's concern to present the target-reader with a text that reads natural and familiar in

terms of structure and internal organization. To achieve this, the translator has to conform to the target-language norms of text organization and textual traditions and be prepared to operate the necessary changes and modifications whenever required by the target-language.

(v) Finally, the translators' goal to "manage" the target-readers' understanding of the text by orienting him, via the target-text structure, toward a specific meaning and a communicative goal/purpose, he (i.e. the translator) has assigned to target-text and drawn from the processing of the source-text. (cf. 5.1).

The choice made by the translators is clearly illustrated by their comments:

"the main object of this work is to enable the English reader to understand clearly the meaning and the aim of the Qur'ān and to impress on his mind, as far as possible, the same effect that it intends to produce".

(Mawdūdī, 1967: preface: 1).

"... But although it is impossible to "reproduce" the Qur'ān as such in any other language, it is none the less possible to render its message comprehensible to people who, like most Westerners, do not know Arabic at all or, as it is the case with most educated non-Arabic Muslims, not well enough to find their way through it unaided."

(Asad, 1964: Forward: v).

"This present volume has been prepared in order to spread greater understanding of the Islamic religion and to present the English-speaking world with a clear

rendition of the original Arabic into intelligible modern English."

(Irving, 1985: introduction: xxiv).

While this last approach to dealing with the text structure in transfer seems to be the most adequate to cater for the target reader's needs and to achieve acceptability in the target language, it is undoubtedly more complex to set up compared to the two previous attempts examined above.

Indeed, the translator does not rely any more on ready-made organisational patterns found in the source-text. Instead, he has to provide the target-reader with a text where structure is easier to identify and understand, thanks to clues and markers provided in the text, and where identifying the text structure enables the target-reader to recover the strategy underlying the text and thus understand the intended meaning, hence the decision to modify the text structure.

The crucial question that needs to be answered by the translator who opts for such restructuring is the following: How to proceed to restructuring the text or, put in other words, on which basis should the restructuring be operated?

Looking at the three translations by Asad, (1964), Mawdūdī, (1967) and Irving, (1985) it is obvious that although all three translators have agreed on restructuring the text for the target-reader's sake, and to conform to the target-language norms, they seem nevertheless to have different views on how the restructuring should be carried out. A comparative overview of the three texts can already locate the differences in restructuring at the following levels:

- a. at the level of boundaries delineating the divisions or constituent units forming the text.
- b. at the level of relations joining these constituent units.
- c. at the level of the resulting overall structural patterns and layout.

Let us now examine such differences as they occur in the actual translations when compared to the source-text and to one another. We shall first start with an overview of each translator's approach, then proceed to a comparative analysis of the three translations. Both the overview and the comparative analysis will only be descriptive. No attempt will be made, at this point, to explain the choices made by the three translators.

It may be useful to remind the reader that while the C.A. has been performed on Chapter II in its entirety, only part of it, extending between verse 1 and 39, will be displayed in the following illustrative sample analysis. The reason for doing so is obviously the length of Chapter II and the space restrictions on the present thesis. The C.A. performed on the rest of the text (extending between verses 40 - 286) will be graphically represented in Appendix I.

Asad, (1964), has first, organised his text in its largest divisions (constituent units), each dealing with a major theme. These divisions differ from the source-text juz' (parts) or ruqū' (sections). In fact, the translator does not acknowledge such divisions in his translation.

The relations joining these large sections in Asad's translation are mainly left unexpressed (implicit).

Asad's sections (largest units) are then further structured into their embedded constituent units, which correspond to paragraphs. The boundaries of these paragraphs are set up on the basis of "thematic unity", as each seems to be dealing with a sub theme of its own. Another parameter delineating Asad's units is the shifts occurring in topic, speakers, addresses, space, time, perspective, focus, etc. ...

Indeed, Asad marks as units in their own right, rhetorical questions, interventions on the part of the narrator in a story, interventions from the speaker (God) when warning, asking or answering questions, issuing commands and orders. This also applies to change of speakers in dialogues where turn-taking is equally overtly signalled in the text.

As to the relationships joining these smaller constituent units (paragraphs), Asad seems to have opted for overtness in most cases when the relation is implied, or for disambiguation, if the relation is too vague or ambivalent and likely to be interpreted in more than one way.

He also often steps in to explain relationships between his constituent units in footnotes.

Asad, contrary to the two other translators has opted for reproducing, in his translation, the numbered verses in the body of the text as done in the source-text.

Mawdūdī, (1967) also sets up the text into its largest divisions. However these are larger than Asad's and equally dealing, each, with major themes (macro-themes). The translator does not set the boundaries of these large divisions in the body of the text. Rather, Mawdūdī displays prior to the translation, the central theme of the

chapter and the major topics (macro themes), indicating the parts corresponding to them and providing a detailed description of their content as shown in the following summary. (Mawdūdī, 1967: 51-52).

The theme of 153-251 has been resumed and the Believers have been exhorted to spend in the way of Allah in order to please Him alone. In contrast to this, they have been warned against the evils of lending money on interest. Instructions have also been given for the honest conduct of day-to-day business transactions.

The basic articles of the Faith have been recapitulated here at the end of the Sûrah, just as they were enunciated at its beginning. Then the Sûrah ends with a prayer which the Muslim Community needed very much at that time when they were encountering untold hardships in the propagation of the Guidance.

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with the same Guidance and who was a descendant and follower of Prophet Abraham whom they highly honoured as their ancestor, and professed to follow as a prophet. The story of the building of the Ka'abah by him has been mentioned because it was going to be made the *qiblah* of the Muslim Community.

In this portion, the declaration of the change of *qiblah* from the Temple (Jerusalem) to the Ka'abah (Makkah) has been made as a symbol of the change of leadership from the children of Israel to the Muslim Community, which has also been forewarned to guard against those transgressions against the Guidance that had led to the deposition of the Jews.

In this portion practical measures have been proscribed to enable the Muslims to discharge the heavy responsibilities of the leadership that had been entrusted to them for the promulgation of the Guidance. *Ṣalât*, *Fast*, *Zakât*, *Hajj* and *Jihâd* have been prescribed for the moral training of the *Ummat*. The Believers have been exhorted to obey authority, to be just, to fulfil pledges, to observe treaties, to spend wealth etc., in the way of Allah. Laws, rules and regulations have been laid down for their organisation, cohesion and conduct of day-to-day life and for the solution of social, economic, political and international problems; on the other hand, drinking, gambling, lending money on interest etc., have been prohibited to keep the *Ummat* safe from disintegration. In between these, the basic articles of the Faith have been reiterated at suitable places, for these alone can enable and support one to stick to the Guidance.

These verses serve as an introduction to the prohibition of lending money on interest. The true conception of Allah, Revelation and Life-after-death has been emphasised to keep alive the sense of accountability. The stories of Prophet Abraham (Allah's peace be upon him) and of the one who woke up after a sleep of hundred years have been related to show that Allah is All-Powerful and is able to raise the dead and call them to account. The Believers, therefore, should keep this fact in view and refrain from taking interest on money.

142
152

153
251

252
260

SUMMARY

Theme : Guidance

This Sûrah is an invitation to the Divine Guidance and all the stories, incidents etc., revolve round this central theme. As this Sûrah has particularly been addressed to the Jews, many historical events have been cited from their own traditions to admonish and advise them that their own good lies in accepting the Guidance revealed to the Holy Prophet. They should, therefore, be the first to accept it because it was basically the same that was revealed to Prophet Moses (Allah's peace be upon him).

Topics and their Interconnections

These introductory verses declare the Qur'an to be the Book of Guidance : enunciate the articles of the Faith—belief in Allah, Prophethood and Life-after-death; divide mankind into three main groups with regard to its acceptance or rejection—Believers, disbelievers and hypocrites.

Allah invites mankind to accept the Guidance voluntarily and to submit to Him, the Lord and the Creator of the Universe and to believe in the Qur'an, His Guidance, and in the Life-after-death.

The story of the appointment of Adam as Allah's Vice-regent on Earth, of his life in the Garden, of his falling a prey to the temptations of Satan, of his repentance and its acceptance, has been related to show to mankind (Adam's offspring), that the only right thing for them is to accept and follow the Guidance. This story also shows that the Guidance of Islam is the same that was given to Adam and that it is the original religion of mankind.

In this portion invitation to the Guidance has particularly been extended to the children of Israel and their past and present attitude has been criticised to show that the cause of their degradation was their deviation from the Guidance.

The Jews have been exhorted to follow Prophet Muhammad (Allah's peace be upon him) who had come

The target-text as such, is organized in paragraphs based on "thematic unity" and "topic shift". The boundaries of the paragraphs are signalled via, indentation, spacing as well as the marking in the margin, of the verse number beginning and closing the paragraph. The boundaries of Mawdūdī's paragraphs are often different from Asad's.

Dialogues in Mawdūdī's structure are not set up as separate units but are rather incorporated in the body of the corresponding paragraphs their occur in, and are signalled by direct speech markers.

The relationships joining the paragraphs are mainly implicit in Mawdūdī's approach. Like Asad, the translator often intervenes to explain the relation between the paragraphs as well as between the larger constituent units.

Mawdūdī contrary to Asad does not mark the numbered verses within the body of the text.

Finally, Irving, (1985), unlike Asad and Mawdūdī, has opted for reproducing, in the translation, the largest divisions of the source-text, i.e. the juzu' and the ruqū'.

Let us remind the reader that the ajzā' (sing juz') are thirty very large divisions into which the whole Qur'ān is divided to be read over Ramadan, the fasting month (for ritual purposes). Chapter Two of the Qur'ān contains three of these parts.

The second largest division in Irving's organization is the equivalent of the source-text ruqū'. The boundaries of these sections are marked in the target-text by spacing as well as roman numerals in the margin. In the source-text the ruqū' divisions are meant for ritual purposes i.e. to allow the reading/reciting of the Qur'ān

over the twenty seven nights of Ramadān during the tarāwīḥ (evening prayers). The source-text is divided into forty sections (ruqū').

As to the relationships standing between these longest units, the translator has simply reproduced them as they are conveyed in source-text i.e., implicitly in most cases.

Irving then structures these sections (ruqū') into smaller units which correspond to paragraphs and are given titles in the margin. The boundaries of Irving's paragraphs differ from Mawdūdī's and Asad's.

Moreover, Irving, like Mawdūdī, has decided not to mark dialogues as separate units but to incorporate them in the corresponding paragraphs. However, he displayed as units in their own right, parts of the text "... denoting God's own upcoming words and signs to the prophet and to mankind" (Irving, 1985: Introduction, xi). These units are usually introduced in Irving's translation by such words as "Say", "see", "note", printed in small capitals.

Some of the paragraphs stand out in Irving's organisation of the text because they are indented. A device used by Irving to highlight paragraphs which carry special messages or to set them as sub-paragraphs and thus of a lesser importance in comparison to the rest of the text.

Another feature of Irving's text structure is the absence of numbered verses in the text and their replacement with an asterisk system. The translator also uses asterisks to mark the occurrence of the fifth, tenth, twentieth ... the hundredth verse in the text, (equally signalled in source-text).

As to the relationships joining the constituent units

(paragraphs) in Irving's translation, they are often kept covert by the translator. Unlike the two other translators, Irving provides no extra information on the inter-paragraph relations.

After this rather general description of the three approaches adopted, in transfer, by the translators in restructuring the text, let us now, turn to the translations and illustrate the structural differences described above as they have occurred in the actual compared texts. The constituent units such as sections and paragraphs will be designated by square brackets, [] with the numbered verses included in them, inside. If reference is made to verses, normal brackets () will be used with the verse(s) number(s) inside.

Sample Analysis

The source text [1 - 39] has been structured differently by the three translators.

Asad has broken the text into the following largest constituent units (sections).

Section One: [1 - 5] introducing the Qur'ān as a book of guidance and describing the first group of people: the believers and their reactions to the Qur'ān and its message.

Section Two: [6 - 20] is devoted to the two other groups: the disbelievers and those who act hypocritically.

Section Three: [21 - 29] calls Mankind to worship God

alone, the Creator of the Universe and believe in His message conveyed in the Qur'ān.

Section Four: [30 - 39] tells the story of Adam's and Eve's creation and Adam's appointment as God's prophet on Earth.

Apart from the last section which, like its source-text counterpart, is joined to its predecessor with "And", the relations between these sections are conveyed implicitly.

Compared to Asad's, Mawdūdī's largest constituent units in the text structure differs in only one respect: the introduction of the Qur'ān and the description of these groups of people are all put in one section [1 - 20].

The relations between the large sections are all implicit in Mawdūdī's translation.

Finally, Irving's largest constituent units correspond as said above, to the parts and sections found in the source-text, i.e., the ritual juz' and ruqū'.

Section One [1 - 7] groups the description of the Qur'ān, the believers and those who reject faith.

Section Two [8 - 20] is devoted to the third group of people: the hypocrits.

Section Three [21 - 29] is, like in Asad's and Mawdūdī's translation, a call to Mankind to believe in God and the Qur'ān.

Section Four [30 - 31] also corresponds to the two

ther translators' boundaries of this section.

The relations between the sections in Irving's organisation are equally kept implied in the main, apart from the last section which is joined to its predecessor by "So".

Let us look at how each translator has structured the sections:

In Asad (1964) sections [1 - 5] is structured in two smaller embedded paragraphs.

Paragraph [1 - 4] introduces the Qur'ān and describes those who believe in it.

Paragraph [5] is an intervention of the speaker announcing the fate stored for this group of people: eternal life in Paradise. The relation between the two paragraphs is implied.

Section [6 - 20] is devoted to the two other groups: the disbelievers and the hypocrits. The section is then organised in the following constituent units:

Paragraph [6 - 7] describes those who have rejected Islam and the punishment stored for them. Here again, the link of this paragraph to what came before is implied.

Paragraph [8 - 10] identifies and describes the third group, i.e., the hypocrits, and their deceitful attitude.

The paragraph is joined to the preceeding one with "And".

Paragraphs [11 - 12], [13] and [14] are joined to the preceeding paragraph and to one another by the junctor

"and", each of them is an example of the hypocritical, and deceitful actions/behaviour of the third group of people.

Paragraph [15 - 16] is an intervention by the speaker announcing that their deceit is fruitless (15) and describing the resulting punishment awaiting them (16). The relation with what went before, is left implicit.

Paragraphs [17 - 18] and [19 - 20] each deals with one parable/comparison illustrating the confusing situation in which the hypocrits find themselves. The two paragraphs are overtly joined by "or".

Finally the last part of verse [20] which is an intervention by the speaker asserting God's omnipotence, is set as a paragraph in its own right, joined to the preceeding one by "And".

In Mawdūdī's (1967) structure, the first largest constituent unit/section [1 - 20] introduces the Qur'ān as a book of guidance and describes people in three groups on the basis of their acceptance or rejection of Islam.

The section is then structured into smaller constituent units or paragraphs:

Paragraphs [1 - 4] and [5] like in Asad's structure introduce the first group and describe their reward. The two paragraphs are, however, joined implicitly to one another.

Paragraph [6 - 7] describes, the second group and the punishment awaiting them. The relation joining this paragraph to its predecessor is kept covert.

Unlike Asad, Mawdūdī groups in one long paragraph [8 - 16] the verses describing the third group and their deceitful attitude, i.e. verses (8 - 10), and those illustrating such an attitude (11 - 12), (13) and (14) as well as those conveying the speaker's announcement that such deceitful attempt is fruitless and describing the punishment stored for the hypocrits, (15 - 16). The whole paragraph is joined to what precedes it with "Then".

Finally, paragraph [17 - 20] includes the two parables (17 - 18) and (19 - 20) as well as the intervention by the speaker declaring the failure of such attempts at deceiving God. The relation joining this paragraph to the text before it is kept implicit.

Finally, in Irving (1985), the first section or largest constituent unit corresponds to the first ruqū' in the source-text. It is then displayed in two paragraphs:

Paragraph [1 - 5] like in Mawdūdī and Asad, is devoted to the description of the first group. However, Irving does not set the speaker's intervention in verse (5), as a separate constituent unit but incorporates it with the previous verses (1 - 4).

Paragraph [6 - 7] follows, describing the second group: those who disbelieve and their punishment. The relation between the two paragraphs is kept implicit.

The second section in Irving's translation [8 - 20] is devoted to the third/last group: the hypocrits. The section is internally organised as follows:

Like in Asad's paragraph [8 - 10] identifies the hypocrits and their attitude. However, the structure

differs from Asad's as to the next paragraph [11 - 13] which combines two of the illustrative examples on the deceitful attitude of the hypocrits, i.e. verses (11 - 12) and (13). The relation between paragraph [8 - 10] and [11 - 13] is implied.

The following paragraph groups verses (14 - 16), describing the third example (14) and conveying the speaker's answer to the hypocrits' attempt to mock at Muslims (15) as well as the description of the fate awaiting them (16). As to the link between these paragraphs, the translator seems to have opted for covertness once again.

Finally, paragraphs [17 - 18] and [18 - 20] like in Asad's are reserved to the two parables with the difference that like Mawdūdī, Irving incorporates the intervention of the speaker, proclaiming the failure to deceive God, in the last part of verse (20), to the rest of the paragraph instead of setting it as a constituent unit as done by Asad. The two paragraphs are joined with "or".

All the translators appear to agree on the boundaries of the third section [21 - 29] (which also correspond to those of the source text ruqū'). The internal organisation of the section has, however, been dealt with differently.

In Mawdūdī's translation the section has been organised in the following paragraphs:

Paragraph [21 - 22] calls Mankind to believe in God, the Creator, alone.

Paragraph [23 - 24] which is overtly joined to the preceeding paragraph by "And", challenges those who doubt the authenticity of the Qur'ān, to imitate it. Then,

because of the unavoidable failure of their attempt, warns them of God's punishment.

Paragraph [25] follows, joined by "And" to its predecessor. It describes the opposite situation of those who have no doubt because of their faith, and tells of their reward: eternal happiness in Paradise.

Paragraph [26 - 27] announces God's wisdom in his choices of examples and describes the attitudes of those who understand and believe in such choices and those who fail to do so because of lack of belief and faith. This paragraph is implicitly joined to the preceeding one.

Finally, paragraph [28 - 29] reprimands those who persist in their disbelief in spite of proofs of God's omnipotence. No explicit relation to the preceeding paragraph is conveyed in the translation.

Asad, (1964) has organised this third section as follows:

Like Mawdūdī, paragraph [21 - 22] calling Mankind to worship God alone is followed by paragraph [23 - 24] challenging those who doubt and warning them of God's punishment. The two paragraphs are linked by the connector "And". They are followed by paragraph [25] announcing the reward of those who believe. However, contrary to Mawdūdī's, this last paragraph is joined to the preceeding one by "But" instead of "And" making the relation more specific and enhancing the idea of contrast between punishment in [23 - 24] and reward in [25].

Text [26 - 27] which has been put in one paragraph by Mawdūdī is here divided into two:

Paragraph [26] announces God's wisdom in His choices and decisions, and describes the accepting reactions of those who believe out of faith and the questioning and doubting attitude of those who do not believe. The relation between this paragraph and paragraph [25], is covert.

Verse (26) is divided between two paragraphs one of which, is paragraph [26]. The second part of verse (26) and the following verse (27) are put together in one paragraph [26 - 27] answering the question asked, in the previous paragraph, by those who disbelieve. The relation joining this paragraph to what went before it is left to be inferred by the reader.

Here again, paragraph [28 - 29] in Mawdūdī's is organised by Asad in two paragraphs. Paragraph [28] contains the rhetorical question asked by the speaker, reprimanding those who persist in their disbelief. It is implicitly joined to the following paragraph [29] which emphasises God's omnipotence.

Irving, (1985) has opted for yet a different structuring pattern for this section:

Like in Mawdūdī's and Asad's, verses [21 - 22] are set as one paragraph. However this is as far as the similarity goes. The next paragraph [23 - 25] challenges those who doubt and warns of God's punishment (23 - 24) and announces/describes the reward awaiting those who believe in Paradise (25). The relation between this paragraph and its predecessor is covert. Verse (25) is set as a separate paragraph by Mawdūdī and Asad.

The last paragraph [26 - 29], which is organised in two paragraphs [26 - 27] [28 - 29] by Mawdūdī and in four paragraphs [26] [27] [28] [29] by Asad, groups together the

announcement of God's wisdom in His choice of examples, the reaction of those who believe and those who do not, the speaker's answer to those who question the aim of such examples, the speaker's reprimanding those who insist on disbelieving in spite of proofs of God's omnipotence. Here again, the relation to the preceding paragraph is unexpressed.

Like for the previous section, the boundaries of the next one [30 - 39] are agreed upon by all three translators and corresponds to the fourth ruqū' in the source-text.

In Mawdūdī's translation this section is structured in the following patterns.

In paragraph [30 - 33] God announces His decision to the angels to appoint Adam as his representative on Earth. It also describes the angels' surprise for not being chosen for this position (30) and God's answer by testing their knowledge (31), their acknowledgement of their limitations (32) as well as God showing them Adam's suitability for the task thanks to his wide knowledge (33).

Paragraph [34] conveys God's order to the angels to bow down in respect to Adam. The two paragraphs are joined by "Then".

Paragraph [35 - 37] tells about Adam and Eve being given Paradise as their eternal abode and, their being warned off the tree (35), the temptation by Satan and their succumbing to it (36) and God's forgiveness after Adam's repentance (37). The relation of this paragraph with its predecessor is conveyed by "Then".

Finally paragraph [38 - 39], announces God's decision to appoint Adam and his descendants (Mankind) on Earth and

informs of God's setting up the basic rules sanctioning men's behaviour there. The relation with paragraph [35 - 37] is implied.

Asad's structure of this section is different:

First, in paragraph [30] God announces his decision to appoint Adam on Earth to the angels who express their surprise and God declaring that His decision has a purpose. Contrary to Mawdūdī's structure the dialogue between God and angels in this first text, is clearly marked, as the translator overtly indicates turn taking by different speakers.

Paragraph [31] informs the reader/listener of God bestowing Adam with knowledge and testing the angels' knowledge in comparison. It is joined by "And" to what preceeds it.

Paragraph [32] contains the angels' answer, acknowledging the limitations of their knowledge.

Verse (33) is divided between two paragraphs. In the first part God asks Adam to prove his wide knowledge. The second part which form the next paragraph conveys God's assertion of His overwhelming knowledge after showing Adam's suitability for the task.

Paragraph [34] informs the reader of God's order to the angels to prostrate/bow down in respect to Adam. In the following paragraph [35] God offers Adam and Eve Paradise as their eternal dwelling place and warns them off the tree. Paragraph [34] is joined to the preceeding one [33] and the following paragraph [35] with "And".

While Mawdūdī set up verses (35), (36) and (37) as one

paragraph, Asad chose to display verse (36) in one paragraph which tells of Satan's causing Adam and Eve to sin and God's decision to expell them from Paradise in punishment. Paragraph [36] is joined to its predecessor by the con-nector "But".

Finally Asad sets the rest of the section in one paragraph [37 - 39] which tells of God's forgiveness after Adam's repentence and God's appointment of Adam on Earth as well as of God's setting up the rules for life there. These patterns differ from Mawdūdī's who has verse (37) as part of the previous paragraph [35 - 37] and verses (38 - 39) forming a paragraph. This last paragraph is equally linked by Asad covertly to what preceeds it.

Finally Irving, adopted the following organisation:

Paragraph [30] includes God's announcement of His intention to send a vicegerent on Earth and the dialogue with the surprised angels about it.

Paragraph [31 - 33] tells about God's bestowing knowledge upon Adam and testing the angels in contrast. The second part of verse [33] forms a separate paragraph in which God asserts His knowledge of everything after Adam proved his suitability for the task.

Paragraph [34] conveys God's order to the angels to bow down to Adam, and is joined to the preceeding paragraph by "So".

Paragraph [35] tells how God gave Adam and Eve an eternal abode in Paradise but warned them off the tree. The relation of this paragraph to the preceeding one is implied.

Paragraph [36] announces how Satan caused them to sin and therefore to be expelled from paradise to Earth. The link between this paragraph and what came before is left to be inferred.

Paragraph [37] informs of Adam's asking for God's forgiveness after repenting. The relation with the previous paragraph is once more implied.

Paragraph [38 - 39] tells about God's appointment of Adam and his descendents on Earth as well as of the basic rule regulating life there. This paragraph is equally implicitly joined to its predecessor.

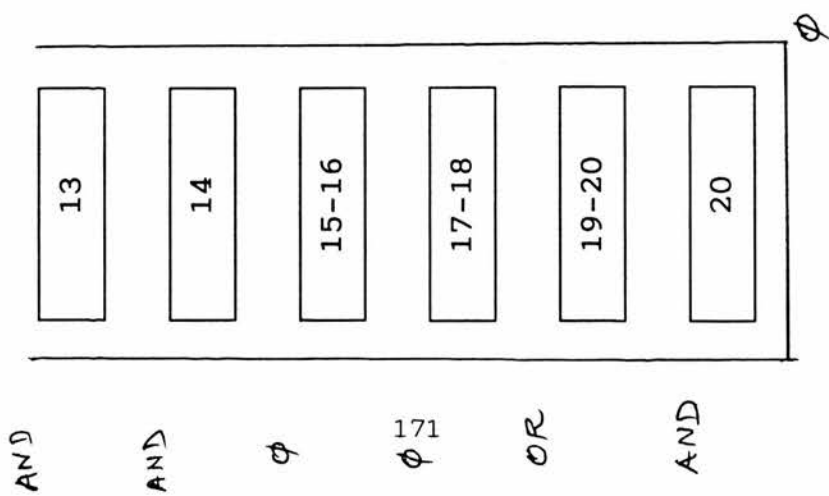
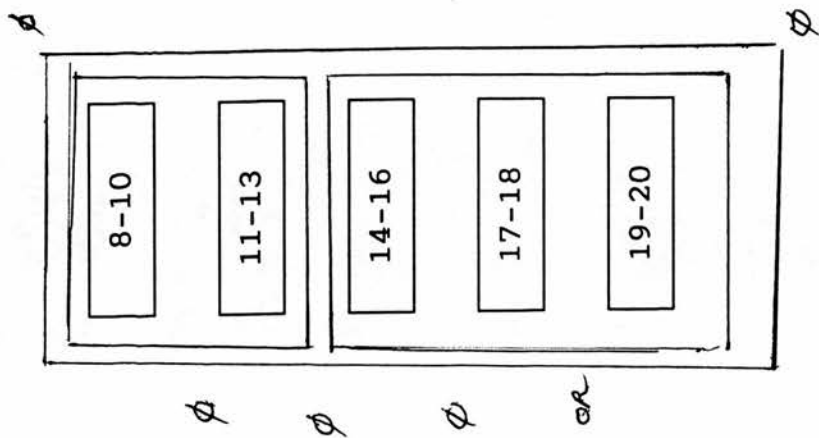
Following is a summarizing table of the differences identified in the three translators' approaches to restructuring the text in transfer. The restructuring of the rest of the text [40 - 286] by the three translators is graphically displayed in Appendix One.

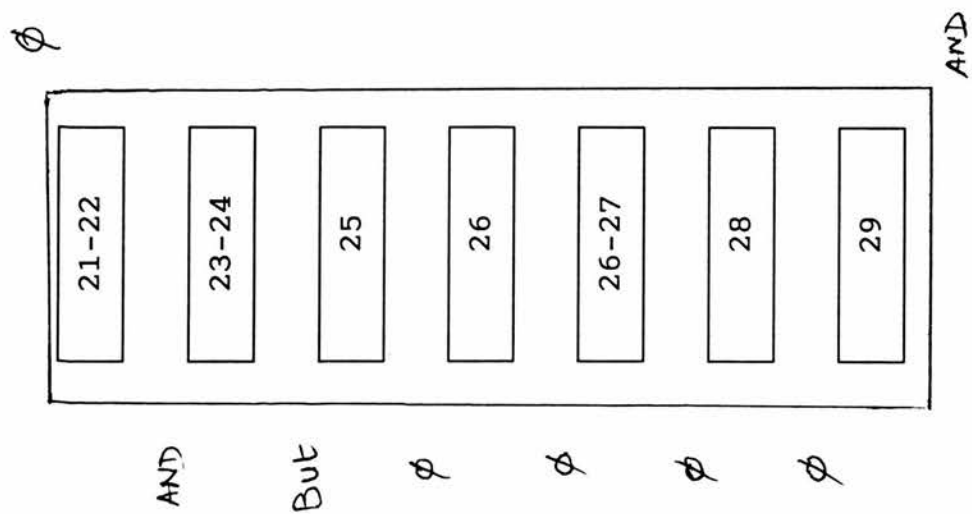
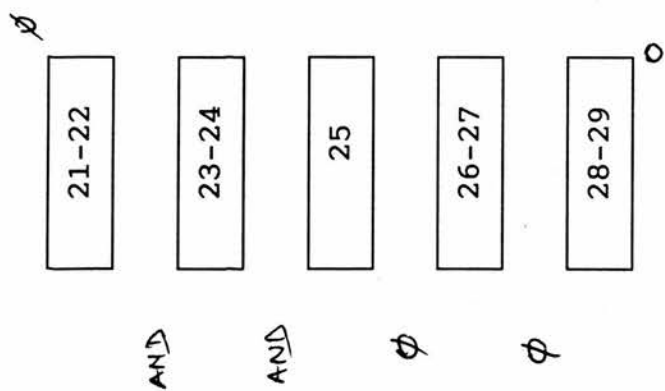
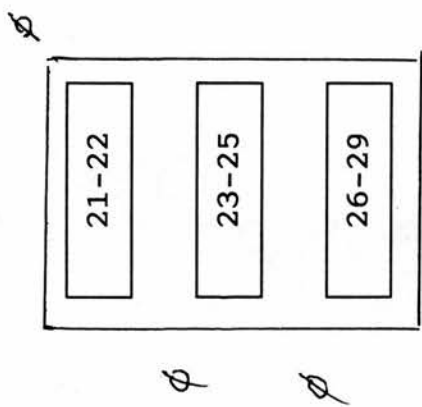
In the table the symbol \emptyset found on the sides of the boxes, signals the absence of discourse connectives.

The connectors on the left of the boxes join the smaller constituent units (paragraphs) while those on the right link the larger units (sections).

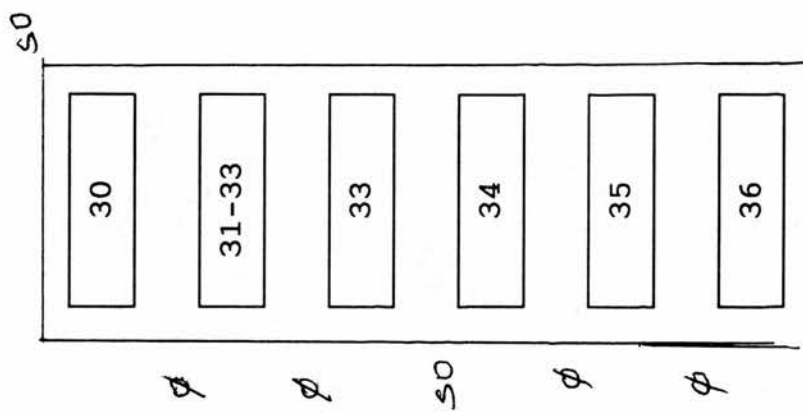
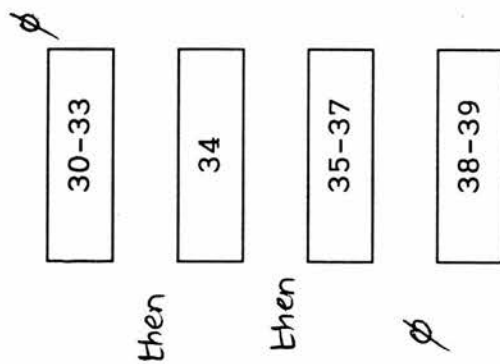
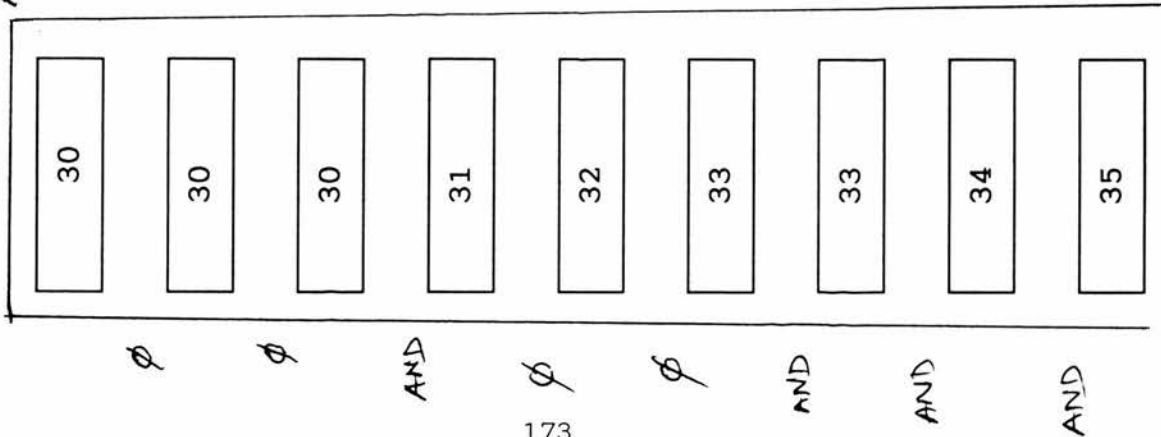
SUMMARISING TABLE

ASAD	MAWDŪDĪ	IRVING
1	1-4	1
2-4	5	2
5	6-7	3
	then	4
6-7	8-16	4-5
8-10	17-20	6-7
11-12		



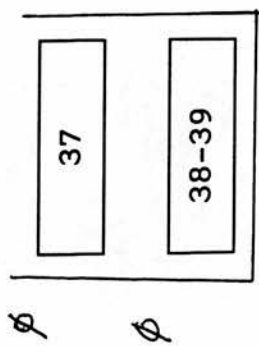
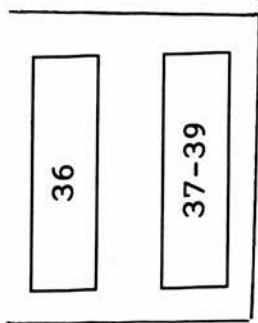


AND



But

Thereupon



The comparative analysis of the three approaches to restructuring the text, (illustrated above) confirms that differences have, indeed, occurred in the way the translators dealt, in transfer, with the source-text structure. Moreover, it also confirms that after opting for restructuring the text, the Qur'ān translator still has to decide how to proceed to the restructuring, i.e. find out on which basis it should be operated. If the differences identified in the C.A. are any indication, such a task is neither simple nor straightforward.

It is the present author's assumption that the differences displayed in the text restructuring by the translators can be partly explained by difficulties encountered by the Qur'ān translator when dealing with the Qur'anic structure. These assumptions will, however, remain just what they are (i.e. hypothetical) until confirmed by further study of the outcome of the C.A.

To do so, it is crucial to answer the following questions: why do these differences occur and more relevant to the goal of this research, are they indicators of problems met by the Qur'ān translator when dealing with this aspect of the text?

It is clear by now from the approaches adopted by the three translators, that three different structural/organisational patterns have been used, underlined by different text strategies. It is the opinion of the present analyst, which will be confirmed at a later stage, that these differences are caused by two types of factors:

1. Difference in the translators' understanding of the source-text structure.
2. Differences in dealing with transfer-related factors.

Let us examine each factor in detail and identify the problems it raises for the translator.

1. Difference in the translators' understanding the source-text structure

It goes without saying that differences in understanding the text meaning are bound to occur when the same text is processed by different readers as it is the case with our three translators. The Qur'ān (the source-text) readers, indeed, differ in their knowledge of and competence in the Qur'anic language, their acquaintance with the situational, cultural and historical context in which the text is embedded, and their general experiential/conceptual knowledge of the world. They also differ on the exegetical works they choose to refer to.

All these reader-related factors are, indeed, crucial as they undoubtedly affect the translators' understanding of the text including its internal organisation/structure.

However, in the case of the source-text, and speaking of structure, it is the assumption of the present author that the difference in the translators' understanding of the source-text structure is also text-related, i.e., explainable by textual features inherent in the source-text and the Qur'ān in general.

A further assumption, which will also be confirmed, is that such a difference occurs, in fact, because of problems encountered by the Qur'ān translator when identifying the source-text structure, due to these source-text specific features.

The structure of the source text (and the Qur'anic chapters in general) is "covert" and has to be retrieved/

reconstructed by the reader from the linear layout of the text, based on his intuitive segmentation of the text as well on textual and extra-textual clues.

The difference in understanding the text structure and the problems underlying it (as assumed above) are not so much caused by the linearity of the text as they are by the difficulty to break it into its hierarchical, constituent units and to determine how these units relate to one another to convey progression and continuity through structure. In other words, the difficulty to unveil the structural patterns and the text strategy underlying the text.

This is caused by the fact that the textual and extra textual indicators, which as shown in (5.1) are meant to act as clues and help the reader understand the way texts are structured, are in the case of the Qur'anic text/source text, the very reason for the difficulty to achieve this goal, as we shall soon demonstrate .

Let us first look at these features and find out how they may make the translators' task difficult and cause their understanding of the source-text structure to differ.

Textual Factors

Firstly, the source-text, i.e. Chapter Two (The Cow/The Heiffer) is known as the longest chapter in the Qur'ān, with 286 verses (cf. 5.3). The length of the text could make identifying its structure problematic due to the difficulty for its reader to perceive it as one unified whole displaying coherence and continuity.

Secondly, Chapter Two of the Qur'ān deals with a large number of topics between which thematic continuity is, sometimes, difficult to establish due to the covertness of

textual clues. This, in turn, makes the shifts from one topic to another sometimes appear sudden and abrupt and the relations between the topics rather difficult to identify.

Thirdly, the central theme dealt with in the chapter is covert and is left to be retrieved by the reader as he works his way through understanding the text. Not an easy task if we consider the two above-mentioned features of the text.

Fourthly, the title, which, in the case of the source-text, is not representative of the whole chapter. The title, al-Baqara, indeed, refers to one episode in the Jews' history evoked in the text stretching between verses 67 to 72. The title, therefore, can not be an obvious clue to what the chapter is about, nor can it be a basis for assumptions and hypotheses about the text structure, as would a more representative title.

Fifthly, some discourse relations joining the constituent units of the text are covert and make determining the link between these units difficult and tracing progression and continuity throughout the text a rather complex task. Furthermore, discourse connectives standing between the constituent units of the text can sometimes be ambivalent due to their generic and polyvalent functions. This is particularly the case of the discourse connective "wa" frequently used in the Qur'anic text. Here again, identifying the intended, specific relation conveyed via "wa", between the units it joins, and determining how progression is achieved from one unit to the following one may require a greater deal of interpretive work.

Finally, there are in the Qur'anic text/chapter, several ready-made "constituent units" which, because of their overt and easily identifiable boundaries, may induce

the reader/analyst into taking them as the basis for the text structure. They also make deciding which of them is the most adequate candidate, a rather difficult task.

The large section found in the text i.e. the ruqū' is one of these options. However, we have shown above that such divisions do not have a structural purpose. They are meant for performing rituals of reading and reciting the Qur'ān. Moreover, choosing the ruqū' as the basic constituent unit in the text structure, would still require the translator to further structure these units as they are often too long and deal with several embedded texts.

Another candidate is the "najm" (plural nujūm) which are stretches of texts related to specific socio-cultural events and situations which justify their occurrence in the text. These nujūm are signalled in exegetical works where the interpreter mentions the circumstances and reasons for their revelation and presence in the text (asbāb al-nuzūl).

However, the najm like the ruqū', tempting as it is to opt for is, however, difficult to consider as the basis of the text structure. The nujūm indeed, are not overtly marked in the text. Their existence is known to the readers only as long as it is signalled in exegesis and interpretative works.

Moreover, in the Qur'anic chapters, and especially the long ones, only parts of the text are accounted for in terms of "nujūm" divisions. This, in turn, leaves the Qur'ān translator with the rest of the text to deal with. Finally, the text segmentation based on the "nujūm" divisions does not account for the relationships between the "nujūm" themselves and what precedes or follows them.

A third option is available to the Qur'ān translator:

"the rhyming units". These are stretches of the source-text where boundaries are marked by rhyming patterns that recur throughout the text. The rhyme, however, changes at different parts of the chapter. This is particularly the case in the long chapters of the Qur'ān.

Finally the translator could be tempted by a fourth possibility: to adopt the exegetical unit as the basis for breaking the text into its constituent units. Such partitioning of the text is set by exegetes for interpretation purposes.

However, this approach has serious drawbacks. There are nearly as many exegetical patterns for partitioning the Qur'anic chapter as there are interpreters. In other words no two exegetes have agreed on the same approach throughout the chapter. The problem for the translator is to decide which one of them to choose.

In the final analysis, the exegetical unit is a unit of analysis and not a structural one, and like the ruqū', and the najm, is not appropriate to serve as the basis for the Qur'anic text structure.

Extra Textual Factors

A great deal of information crucial to the understanding of the Qur'anic text (chapter) structure is of extra-textual nature, i.e. found out of the text itself. Such information is necessary to identifying the boundaries of the constituent units, their relations to one another as well as to determining the structural patterns and the text strategy underlying the text. Moreover, this type of information (either) confirms the clues drawn from the text and/or provides crucial references if textual clues are

missing (covert).

Extra-textual information is drawn from the remote context, i.e. other parts of the chapter or other chapters in the Qur'anic text. This type of information is usually pointed out by exegetes.

Extra-textual clues can also be drawn from the overall cultural and historical context in which the text occurs. The Qur'ān is indeed a text deeply rooted in its background. Understanding its meaning and, in this case, its structure is, thus, very much dependent on linking the text to its context.

The more specific "asbāb-l-nuzūl" (the circumstances/reasons of the revelation) is, as we have seen above, another aspect of context, necessary to explain the occurrence and the function of portions of the text in the overall structure of the Qur'anic chapter. However, the information provided is related to the particular portion of the text and not to the chapter as a whole.

The problem raised by the recourse to extra-textual clues to understand the structure of the Qur'anic chapter lies in the necessity to rely a great deal on interpretations/exegesis to obtain them. The Qur'ān translation has to refer to such sources to have access to the needed information.

However, the problems encountered by the Qur'ān translator are not restricted to his great dependency on exegetical information. The situation is made worse by the fact that the translator has several interpretative works at his disposal (cf. 1.4) which may provide him with different explanations for a given structural aspect of the text and sometimes, with conflicting ones as well. The

difficulty resides in the necessity to make a choice among the interpretations offered.

It is clear by now that identifying the structure of the Qur'anic chapters, especially the long ones, is a problematic task. The features of the source-text examined above show that the difficulty resides in breaking the text into its constituent units, determining how they relate one to another and, thus, recovering the overall structural patterns and the text strategy underlying the linearity of the text. This is caused, as shown above, by the covertness or ambivalence of the textual clues and/or the necessity to rely on extra-textual information which is sometimes difficult to find.

The Qur'ān translator as an active reader, has to perform a great deal of interpretative work both to overcome the problems raised by the features mentioned above, and to unveil the text structure under the linear layout. This aspect and the fact that finding the necessary clues is sometimes difficult, both create a certain degree of indeterminacy in identifying the source-text structure. This in turn, results in differences in the translators' understanding of the text internal organisation/structure if the text is processed by several translators, as it is the case in this research.

We have now established that the problematic nature of some features of the text not only make recovering the source-text structure difficult but may also results into a different understanding of the text structure.

Going back to the three translators, and taking these findings into consideration, we can see from each translator's approach to the target-text structure and from their comments, when available, that their understanding of

the source-text structure and the text strategy underlying it have, indeed, been different.

Irving, (1985) seems to think that the structure of the source-text can be uncovered from breaking the text into "rhyming units", i.e., units whose boundaries are delineated by recurrent and changing rhyming/assonance patterns. Irving's remarks imply that rhyming is not used at random in the Qur'ān, it is a device conveying both rhythm and meaning. This, in turn, means that rhyming units are also semantic/meaning units on whose basis the source-text is internally organised/structured (Irving, 1985:Forward).

Mawdūdī, (1967) sees the source-text and the Qur'anic chapter in general as a coherent, well structured text, underneath the linear layout. (Mawdūdī, 1967:Preface).

As a chapter, the source text is a unit of the Qur'ān joined to the rest of the overall text by a common unifying thread, a central theme: the invitation of man to the right path.

In Mawdūdī's opinion, the source-text, i.e. Chapter II, revolves round a local central theme: Guidance, and deals with a number of topics which divide the text into inter-related embedded texts. The texts corresponding to these topics are all connected to the central theme in the chapter, which assigns them a part/role in the overall organisation of the chapter. Similarly, within each of these texts, verses or groups of verses are interconnected and related to one another via the unifying topics, through which they also acquire a role/function in the structure of the text and, thus, in the overall chapter.

Finally, Asad (1964) makes no comment on text struc-

ture. However it is possible to reconstruct his understanding of how the source-text is structured from observing his restructuring approach.

The source-text is seen by Asad as a well, although covertly structured text. In other words, the reader of the source-text needs to work his way through uncovering the structure of the text underlying the linear layout, from his knowledge and competence of the language, clues from the text and the context and the recourse to interpretative works.

From his own restructuring of the target-text, we see that the translator sees, through the linearity of the layout and perceives the coherent larger divisions, each in turn, structured into its constituent units.

Because of the close link between source-text analysis and transfer and given the dependency of the latter on the outcome of the former, there is no doubt that the three translators' different understanding of the source-text structure will affect differently the crucial decisions and choices made in transfer in relation to the structure of the target-text and will be reflected in different structural patterns adopted.

2. Differences in dealing with Transfer-Related Factors

Crucial as it is, source-text analysis cannot be and is not the sole explanation for the difference in the approaches adopted by the three translators when restructuring the text in transfer. Furthermore, the problematic features of the source-text viewed above and the resulting difficulty to identify the structure of the text only partly explain the translators' adopting different struc-

tural patterns in their translations.

Indeed, considering the equally crucial role of the second stage in the translation process and based on the outcome of the C.A., it is the opinion of the present author that the differences displayed in restructuring the target-text can equally be explained by what occurred in the actual transfer of the text into English.

As far as structure in transfer is concerned, several factors have to be taken into consideration by the translator. The main ones relevant to dealing with the Qur'anic text structure in transfer are:

- the targeted readership of the translation,
- the purpose of the translation and the use made of it,
- the principle underlying the target text structure,
- the target language-specific norms and conventions on text organisation/structure, (in English) and a contrastive knowledge of how they compare to those found firstly in Arabic and secondly in the Qur'anic text (the source-text).
- the target-text structural patterns.

As we shall show in the rest of the chapter, the comments made by the translators, in their introductions and the outcome of the comparative analysis both show that the three translators have, indeed, different perceptions of the above mentioned factors.

It is the assumption of the present author, which will be verified subsequently, that the different perception by the translators of those factors can explain the different structural patterns adopted in their translations, and that such a difference is, in fact, believed to be caused by

problems encountered by the Qur'ān translator in the transfer of the text into English.

Let us now examine each of those transfer-related factors, and find out how they affect the translators' decisions on the target-text structure.

Identifying the Prospective Target-Text Reader

It goes without saying that the ultimate goal of every translator is to have his translation read by as a wide-spread and diverse audience as possible. This is more so for the translator of scriptural texts where the message of the original text is often believed to be universal and intended not only to be read but also followed and observed by all Mankind. A message the translator will understandably attempt to convey in his translation. However, even if the translator strives to convey the universality of the message in his translation, he usually, has a specific readership in mind when he proceeds with his translation. This is imposed by the very nature of the transfer process, when specific and definite decisions and choices are to be made. Such a readership may differ and usually does from one translator to another.

Identifying the prospective target-reader is, therefore, a crucial decision as it is a determining factor in further choices and decisions made when transferring the source-text into the target-language. The reader is, after all, the recipient to whom the target-text is addressed and as such, should be taken into consideration in every decision made in translation. This certainly includes dealing with the target-text structure.

As far as the Qur'ān translator is concerned, and

speaking of restructuring the text in transfer by our three translators, we have seen that deciding on restructuring the text, in the first place, is already a decision motivated by the translators' concern for their readers' understanding of the meaning conveyed by the text structure. Identifying the target-text readership is, therefore, a crucial factor in the translator's choice of the global structural approach adopted in transfer. Furthermore, it is equally a determining element in the actual restructuring of the target-text, affecting every aspect of the text structure, be it the constituent units boundaries, the relations joining them or the overall structural patterns and the strategy underlying the text.

Identifying the prospective reader of the target-text is, however, not a straightforward task. It relies on a great deal of research and investigation by the Qur'ān translator on such questions as (1) who among the potential readers of the Qur'ān is in need of a new version in a particular language and why? (2) who is the reader? (3) how good is his knowledge of Arabic in general and Qur'anic Arabic in particular? (4) how well acquainted is he with the Qur'anic background, whether historical, cultural or situational? (5) what are his shortcomings in that respect, and how reliant is he on the translator? (6) What are his expectations, assumptions and knowledge of the world (experiential/conceptual)?

The potential readers of the Qur'ān translation are diverse and different. To mention only a few, the most likely ones are (i) the non-Arabic speaking Muslim aiming at learning more about his religion, its rituals and the message conveyed in the Qur'ān; (ii) the non-Muslim, non-Arabic speaking reader, not acquainted with Islam and its message. Such reader will be motivated by intellectual curiosity to know more about an alien religion; (iii) The

non-Arabic speaking potential convert who wants to learn more about Islam and the Qur'ān; (iv) the non-Arabic speaking scholar who is interested in Islam and the Qur'ān for academic/research purposes.

The three translators examined above, have each a different reader in mind. Asad, specifies in his forward that his readers are "people who, like most Westerners, do not know Arabic or, as it is the case with most of the educated, non-Arab Muslims, not well enough to find their way through the text unaided." (Asad, 1964, Forward:v). It is therefore the Western reader in general, whether Muslim or not, who is targeted by Asad and who, because of his lack of knowledge about the language and the text, fails to appreciate the Qur'ān as it should be.

Asad then explains that this state of affairs is much more the responsibility of translators who have failed to make the Qur'anic text accessible and truly comprehensible to the target reader because of his (the translator) superficial knowledge of Arabic and his inability to perceive "Within himself the conceptual symbolism of the language ..." and "to hear it sung in his ear in all its naturalness and immediacy." (Asad, 1964:Forward:iii). As a result, the reader of such translations will "claim crudeness and incoherence" where the native speaker sees "beauty and wisdom", hence the inability to understand the ultimate message of the Qur'ān and its teachings. The targeted reader is, therefore, the Western reader who relies heavily on the translator to understand the Qur'anic text.

Asad indirectly suggests to correct the pitfalls of his predecessors so that the reader has more chance to understand the message of the Qur'ān and appreciate it.

Irving, (1985) specifies that his ultimate reader is the English speaking Muslims and more especially the youth among them in America and English speaking countries in general. He comments that "The Islamic world is growing again, its centre is widening and Muslims everywhere, especially throughout the English-speaking parts of it, need a version of their scripture they can confidently give to their children as well as to friends who have not yet captured the full message of Islam." (Irving, 1985, Introduction: xli). Irving intends his translation to help his reader understand the message received fourteen centuries ago, expressed in "clear, simple and ... beautiful English". To achieve this goal, the translator believes that the translation should "lie close to the heart of future generations of English-speaking Muslims by "using the English of today in all its richness, with both (our) Germanic and Latin roots." (Irving, 1985, Introduction: xlii).

Finally, in Mawdūdī's translation, the targeted reader is the English reader who wants to "understand the Qur'ān and seek guidance from it for the solution of human problems" Mawdūdī, 1964, Introduction:33).

From the preface by the translator and the introduction, it is clear that the target-reader aimed at by Mawdūdī's translation is not necessarily Muslim. In fact, the only pre-requisite set up by Mawdūdī for understanding the Qur'ān is "to study it with an open and detached mind, whether one believes it to be a revealed book or not." (Mawdūdī, 1964, Introduction: 33).

The prospective reader targeted by Mawdūdī is probably the reader who has no previous knowledge of the Qur'ān, or very little of it, and who as a potential convert is attracted by the universality of the message of the Qur'ān.

Determining the Purpose of the Translation as a Whole

This factor is closely linked to the previous one and is dependent on it. Indeed, the type of the reader targeted greatly determines the use he is expected to make of the translation and thus the purpose assigned by the translator to the text as a whole.

This is particularly the case in translating scriptures more than other texts, considering the variety of potential readers and the different uses they make of the translations.

Like identifying the prospective target reader, determining the use expected to be made of the translated version of the Qur'ān, is equally crucial to the transfer of the text into the target-language. Indeed, when dealing with the structure of the Qur'anic text in transfer and more especially with restructuring the target-text, the purpose of the translation is instrumental in making further decisions about what should be conveyed through the new structure and how.

The prospective use made of the translation of the Qur'ān and thus the purpose assigned to it can be as varied as its readers. Looking at the three translators, who opted for restructuring the text, we can see that as they targeted different readers, different uses of their translations have been expected and different purposes have been, thus, assigned to such translations.

Asad's translation, (1964) is directed to the Western English-speaking reader who failed to appreciate the Qur'ān as it should be and missed understanding its inner meaning and message from previous translations. The translation made by Asad is one that gives the Western non-Arabic

speaking reader the necessary tools to understand the Qur'anic text. It attends to details and provides frequent help. From his comments in the forward to his translation, Asad seems to think that the translator should intervene whenever necessary. He explains that he "found it necessary to add to (his) translation a considerable number of explanatory notes". (Asad, 1964 Forward: vii).

Irving's translation (1985), on the other hand, although not a substitute to the Qur'ān as indicated by the translator, remains the closest thing to the original text for the English-speaking Muslims addressed by it. As such, the translation will probably be used in the regular reading of the text, in performing rituals as well in learning about the principles and teachings of Islam. Irving explains that his translation "has been prepared to spread greater understanding of the Islamic religion to present the English speaking world with a clear rendition of the original Arabic into intelligible modern English (Irving, 1985, Introduction: xxiv).

Mawdūdī's translation (1967) is mainly directed to English-speaking readers who are not acquainted with Islam and its message conveyed in the Qur'ān. The translation is likely to be an introduction to the Qur'ān and Islam and may be the basis for further study and investigation upon which the reader's conversion to Islam may depend. To this purpose, the translator presents the text in such a manner as to make it more accessible and more familiar to its reader.

Determining the Principle Underlying The Target-Text Structure

This is another transfer-related factor the Qur'ān

translator has to take into consideration when restructuring the target-text. Like the two previous factors, it is just as crucial to the decisions and choices made while setting up the target-text structure.

Determining the principle underlying the target-text structure depends not only on identifying the prospective target reader, and the purpose assigned to the translation, but also on the outcome of the translator's understanding of the source-text organisation/structure.

It is therefore crucial that the findings gathered, so far, on each translator, are kept in mind, while we examine how each dealt with the present factor. It will also be useful to have the sample analysis (and Appendix One) as well as the general description of the translators' approach at hand.

For Mawdūdī, (1967) recovering coherence and continuity are the key to understand the text structure, and unveil the text organisation underlying the linear layout. Therefore, he proceeds to enable the target-reader perceive the text as a coherent whole, structured according to familiar patterns which will help him understand the text meaning conveyed through the new structure.

This explains Mawdūdī's organising his translation into paragraphs, easily perceived, because their boundaries are, in the main, delineated by the quasi-intuitive criteria of "thematic unity" and "topic shift".

It also explains the frequent use of overt, and often specified discourse connectives joining the paragraphs as well as Mawdūdī's intervention to explain them in footnotes when missing or ambivalent.

Presenting the text as a coherent, well structured text, may also justify the translator decision to provide the reader with the chapter's central theme as well as the main topics it deals with, together with boundaries and the content of the corresponding texts (sections).

Mawdūdī wants to ensure that his reader can perceive the relations between the paragraphs through the unifying common topic of the section they occur in. Similarly, the sections are to be seen as inter-related constituent units of the overall chapter through their link to the central theme. By doing so, the target-reader can not only receive the text as a unified well structured whole, but also perceive continuity and progression within it.

Justifying this approach, Mawdūdī explains that no existing translation claims or attempts to show that there is unity of purpose in the whole of the Qur'ān, that all its topic revolve round the central theme and never deviate from it and that each Surah is a complete whole and all its verses are inter-connected. (Mawdūdī, 1967:3).

He further specifies that in such translations which he describes as literal, the translators "... isolate every verse, number it and show it as an independent whole and thus take away life and dynamic force out of it. It is obvious that even if an excellent discourse is dissected and written in separate enumerated sentences, it fails to produce the effect which would have been produced by keeping it as a continuous whole." (Mawdūdī, 1967:3).

To Irving, (1985) reproducing the source-text largest units in his translation, i.e. the juz' and the ruqū' does not have a structural/organisational purpose. Such units are meant to fulfil in the target-text an equivalent function to the one they have in the source text, i.e.,

helping the reader find his way through the text when reading/reciting it (ritual purposes). This equally justifies the fact that Irving marked in his translation the fifth, tenth ... hundredth verses.

Explaining his organisation of the target-text into paragraphs, the translator maintains that his goal is to transfer in the target-text, the rhythmic effect conveyed in the source-text. Rhythm, is achieved via rhyme/assonance, which recurs in the text, therefore creating embedded units, whose boundaries are determined by change in rhyme. Rhyme and the resulting rhythm conveyed in the source-text therefore underlie the boundaries of its constituent units and through them the structure of the overall chapter.

Indeed, Irving specifies that "saj' (rhymed prose) is ancient, oral punctuation, it tells the reader where to pause ... so that his listeners can hear the message reverently, and understand it more easily." (Irving, 1985: Introduction xxxv).

However, the rhymed prose/assonance found in the Qur'anic text is achieved thanks to features inherent in the Arabic language. It relies on the recurrence of grammatical inflections (endings/suffixes) affixed to verbs, nouns, and adjectives. Such suffixes or rather their equivalents are rarely possible to reproduce in English (the target-language), hence the translator's attempt to produce an equivalent in the target-text, using devices found in English, such as paragraphing, punctuation, spacing, indentations, etc. .. In other words, the translator tries to set up a structural pattern, where the constituent units are visually, rather than aurally delineated and by the same token, make the text structure more accessible.

Explaining his approach, Irving says that "... Rhymed prose meets the ear just as paragraphs, lines of verse and punctuation meet the eye in reading the printed page. In divine worship these indications become as part of ritual." (Irving, introduction: xxxvii).

He further specifies that: "layout and editing are important just as ancient saj' ... Rhymed prose meet the ear, but since the invention of the printing press, it is punctuation and paragraphs that meets the reader's eye." (Irving, 1985: xxxv).

Finally Asad, (1964) contrary to the other two translators, provides no explanation for his approach to restructuring the text in transfer. It is possible however, to find clues from examining his own translation.

Asad's restructuring of the text is very detailed and as such seems intended to make understanding the text organisation easier for the target reader. The translator has structured the text using organisational patterns and conventions operating in English and with which his reader is familiar.

This seems to justify the translator's well organised text in its hierarchically ordered units: first the large thematic sections which are then structured into their own component paragraphs according to the text-types the sections are affiliated to, whether narrative, descriptive, argumentative or instructive, as well as according to new turns and shifts in the discourse.

The translator's principle underlying his restructuring approach, also justifies his frequent intervention to explain relations between the paragraphs when either ambivalent or covert.

It is obvious that Asad is well aware of the fact that the target reader relies on him to provide a translation of the Qur'ān where meaning is conveyed through structural patterns he would recognize and be able to deal with thanks to clues found in the text.

However, Asad also relies in his restructuring, on the target reader's cooperation to make use of his knowledge and recognize the clues for what they are: familiar indicators to guide him in uncovering the text meaning through its structure.

Setting up the target-text structural patterns.

By choosing restructuring per-se as the approach to deal with the source-text structure in transfer, the three translators have agreed to use a new structure, making the necessary changes and alterations whenever necessary.

However, as shown in the previous sections, the three translators (a) have had a different understanding of the source-text structure and its purpose, (b) targeted different readerships (c) assigned different purposes to their translations, (d) set different principles as the basis of the target-text structure. Consequently, different structural patterns have been used, as shown in the C.A.

The difference in the structural/organisational patterns used by the three translations is therefore not surprising, given that it is at this stage that decisions made in relation to the source-text structure, the targeted readers, the translation purpose and the principle underlying the target-text structure culminate to provide the translator with information necessary in the selection

of the structural patterns to use.

Having now established that differences have, indeed, occurred among the translators, in the choice of the target-text structural patterns, no more will be said about them. Instead, let us refer the reader, for confirmation sake to the descriptive analysis made of the translators' approach (cf. p.152-158) as well as to the C.A. (illustrated in the sample analysis and continued in Appendix One).

It is obvious that a final transfer-related factor, just as crucial to dealing with restructuring the target-text, should be considered at this point: the textual conventions and norms of text organisation/structure operating in English.

The three translators have, indeed, made use of target-language devices, familiar to the target-reader, when setting up the structure of their texts, hence the use of hierarchically ordered divisions such as sections and paragraphs as well as indentations, spacing, punctuation, direct speech markers, discourse connectives, discourse introducers, etc.

However, looking at these very structural patterns we can see that, although the decision to restructure has undoubtedly been taken to make the text more accessible and easier to understand, it is clear, nevertheless, that the above mentioned structural devices have not been used for structuring purpose in all three translations.

Indeed, examining the findings reached so far, we can see that neither Mawdūdī (1967) nor Irving (1985) have used the target-language conventions to set up structural

patterns that would convey the source text meaning to the target-reader. Rather, both translators seem to aim at facilitating the target reader's understanding of the source-text structure which would otherwise be difficult if the linear or verse-by-verse patterns have been used.

Looking at the translators' structuring approaches separately, we can see that Mawdūdī is more concerned with showing the target reader that the Qur'anic text, contrary to what is claimed by readers of other translations, is a well structured, unified whole. His organisation of the text into paragraphs aims more at enabling the target reader perceive this crucial aspect of the source-text.

Irving, on the other hand, used the target-text organisational devices to show the target reader that the source-text structure is conveyed through rhyming/assonance. His use of paragraphing is to enable the reader perceive visually the equivalent of the rhyming patterns.

In both translations, restructuring in the target-text has been used for purposes different from the one it is usually set for i.e. conveying the source-text meaning using the target-language norms and conventions, familiar to the target reader.

This may explain why the reader, in both translations, find it difficult to perceive continuity and coherent progression in the structure of the text.

Mawdūdī's reader, sometimes, finds it difficult to identify the relations between the paragraphs especially when the discourse connectives joining them are either covert or ambivalent.

Irving's reader, on the other hand, would sometimes

find it difficult to justify the boundaries of some paragraphs because of the absence of the unifying thread (coherence). He may also find some difficulty in determining how these paragraphs relate to one another.

Dealing with discourse relations, i.e. between the constituent units, seems to be, anyway, a problem shared by all three translators, though at different degrees, no matter what principle underlies their text organisation.

The problems arise when the Qur'ān translator has to deal, in transfer, with implicit discourse relations, or connections conveyed by the highly ambivalent and frequently used discourse connective "wa".

Identifying the relation joining the constituent units in the Qur'anic text is first and foremost a source-text analysis task, where implicitness is restored and ambivalent disambiguated and specified.

However, when it comes to the transfer of the Qur'anic text into English, the translator has to decide how to deal with these discourse relations: reproduce the implicitness or the ambivalence, if allowed by the target-text rules and conventions, or intervene and make the relation explicit or more specific in the target-language.

Dealing with the implicitness of the relation or the ambivalence of the discourse connective is, however, only the tip of the iceberg. Indeed, the real source of the problem lies in the fact that understanding the relation is very much dependant on extra-textual information.

We have indeed seen that the Qur'ān is a text very much rooted in its context. In fact, section 1.2, in Chapter One, has shown that the text has been revealed by

"instalments", in relation to events/situations happening in the life of the Muslims at that time. Section (5.2) in Chapter Five, has explained that Muslim scholars believe that Chapter Two has been completed in nine years. Moreover, in addition to being the longest chapter in the Qur'ān, it also deal with the largest number of topics.

Understanding how the different texts within such a chapter relate to one another is very much dependent on contextual clues. Such clues are difficult to find unless signalled in the exegetes interpretations in general or in the more specific asbāb al-nuzūl (the circumstances of revelation). Without such clues, it is not always easy to determine the reasons for the occurrence of a specific text in a particular part of the chapter or to identify its relation to what precedes it. This is particularly true for the long chapters in the Qur'ān.

The problem arises of course, for the reader of the original text. However, if the information is not known to him, interpretative works are usually available, to clarify the discourse relation and often, explain the reasons for the occurrence of the text in that particular location.

The situation in the target-text is obviously different as the target reader has usually very little knowledge or none at all of such context-dependent/specialised information.

In such a case, the translator has to decide not only whether or not to restore the implied discourse relation or disambiguate it but also whether or not the contextual information (cultural, historical, scriptural or situational), necessary to the reader's understanding of the relation between the discourse units, should be provided to the target reader.

Looking at the three translations, we can see that Mawdūdī and Asad use footnotes to explain the relation joining the constituent units in their texts, as well as the reasons for their occurrence in a particular part of the chapter. However, because the translator's interventions are not regularly made, the target reader will still be left with unexplained cases of discourse relations.

Irving on the other hand, provides no explanation at all. His reader, if he has no access to interpretative works, has to rely on his own processing of the text, the clues found in it, and the universal knowledge he shares with the source text reader.

It should be clear by now that the differences identified in the three translators' restructuring of the target-text can, indeed, be explained by the translators' different perception and use of a number of transfer-related factors, crucial to the decisions taken and the choices made during the text transfer into English.

The differences are more specifically caused by such problematic factors as the diversity of the potential Qur'anic readers and, thus, of the purposes set for the translation itself, problems of deciding on the function of the target-text structure, what it should convey to the target-reader and which structural devices operating in English to use.

The different approaches adopted by the three translators, dealing with each of the above-mentioned target-related factors, show that reaching a definite decision when dealing with these crucial factors is never straightforward.

5.5 Conclusion

There should be no doubt by now that the structure of the Qur'ān long chapters does indeed raise serious problems when the text is being transferred into English.

The main problem encountered by the translator is in fact, the difficulty to reconcile preserving in transfer the covert structure of the source-text, underlying the linear layout, with ensuring the target reader's understanding of the text meaning conveyed through such a structure.

Opting for preserving the source-text structure requires a great deal of interpreting from the target-text reader to unveil the text organisation. Restructuring the text on the other hand, raises its own problems as the translator has to decide on which basis the restructuring should be carried out.

We have seen above that opting for ready-made patterns is rather fruitless as such patterns do not have structural purposes. On the other hand, reorganizing the text, using structural devices that help the target reader work his way through the text structure and, thus the text meaning, although the most adequate approach, has not, nevertheless, proved to be the simplest.

Indeed, the Qur'ān translator has to decide on the most adequate patterns to adopt, and to do so a number of crucial, though not easily identifiable factors, should be taken into consideration.

1. identifying the source-text structure and dealing with the problems raised in the process.

2. determining to which reader the translation is to be addressed on the basis of his prospective use of the text.
3. deciding on what should be conveyed to the target reader through the new structure.

The differences identified in the C.A. have shown that making decisions in relation to these factors is a complex and often problematic process.

CHAPTER SIX

TEXTURE, A SOURCE OF PROBLEMS IN TRANSLATING THE QUR'ĀN

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6.0 INTRODUCTION

Chapter Five has examined text structure as one of the two textual levels of the Qur'anic text investigated in the present research. Chapter Six is the first of four chapters devoted to the second macro-textual dimension, i.e. texture, and will examine the problems met by the Qur'ān translator when dealing with this dimension in transfer. We shall, first, look at texture as a phenomenon in texts. Next, we shall examine this dimension in translation. Finally we shall view texture in the Qur'anic text in general.

As already mentioned in Chapter Four, texture will be examined in terms of two macro-textual dimensions: cohesion and coherence. Although cohesion and coherence, are inter-related and inter-dependent, they are examined separately in the present research, so that the analysis of each dimension and of the problems it raises in translating the Qur'ān are highlighted.

Cohesion is looked at in terms of only two types of cohesive relations namely, inter-sentential connection and personal co-reference while coherence focuses on just one of its crucial aspects: implicit information.

6.1 TEXTURE, A FACT OF TEXTS

"Texture" is described by Halliday and Hasan (1976) as: "the property of being a text. A text has texture and this is what distinguishes it from something which is not a text. It derives this texture from the fact that it functions as unity with respect to its environment." Halliday and Hasan, (1976:3).

A more specific definition of texture is suggested by Hatim and Mason (1990) who describe it as "one of the defining characteristics of texts. It is the property which ensures that a text 'hangs together' both linguistically and conceptually". (Hatim and Mason, 1990:193).

One essential feature is highlighted in both definitions: texture presents a text as a self-contained whole, displaying unity and continuity in its surface structure as well as in its underlying conceptual/textual world. Linguists, however, seem to diverge on what texture covers, as well as on how such unity and continuity are achieved.

Halliday and Hasan seem to restrict texture to the explicit realisations (in the surface structure) of semantic relations between elements of the text, i.e. cohesion.

Indeed, the authors maintain that "cohesive ties between sentences stand out more clearly because they are the only source of texture ...". (Halliday and Hasan, 1976:9). However, they, also, further acknowledge that:

cohesion expresses the continuity that exists between one part of the text and another. It is important to stress that continuity is not the whole of the texture. The organisation of each segment of discourse, in terms of information structure, thematic patterns and the like is also part of its texture.

(Halliday and Hasan, 1976:299)

Hasan, (1985) also argues that "texture is the technical term used to refer to the fact that the lexico-grammatical units representing a text hang together". (Hasan, 1985:223)

To de Beaugrande and Dressler (1981) "textuality" or the quality of "being a text" consists of seven standards which should be met by texts. These standards are (1) user-centred and include the producer's intentionality and the receivers' acceptability, informativity, situationality and intertextuality; (2) text-centred, comprising both

cohesion and coherence.

In the authors' opinion, coherence and cohesion, i.e. text-centred factors, are not sufficient to achieve textuality or the quality of being a text. User-centred factors, are just as essential to the formation of texts. In fact, the seven standards are considered as "constitutive principles" necessary not only to the creation of texts but also to their reception as successful communicative occurrences (cf. de Beaugrande and Dressler, 1981:3-13).

Yule and Brown, (1983), on the other hand, argue against the claim that cohesive ties across sentences are the only guarantee for texture and continuity in texts, and maintain that the reader naturally assumes that sentences in sequence form a text and "interpret the second sentence in light of the first sentence". They further add that the reader "will build a coherent picture of the series of events being described and fit the events together rather than work with the verbal connection alone" (Yule and Brown, 1983:196-197).

In their criticism of Halliday and Hasan's notion of texture, the authors argue that within chunks of language which are conventionally presented as texts, the hearer/reader will make every effort to impose a coherent interpretation, i.e. to treat the language thus presented, as forming a "text".

"We do not see an advantage in trying to determine "constitutive formal features" which a text must possess to qualify as a text. Texts are what hearers and readers treat as texts."
(Yule and Brown, 1983:199).

Finally, Hatim and Mason (1990:192), consider texture as the characteristic of a text that hangs together both linguistically, i.e. in the surface structure (cohesion) and conceptually, i.e. continuity of sense in the under-

lying conceptual world (coherence), therefore implying that cohesion and coherence are both essential components of "texture".

Hatim and Mason differ in opinion from Yule and Brown when they argue that coherence in the underlying conceptual world of the text is not sufficient on its own to create texture and to allow the understanding of the text. Readers need to refer to textual clues signalling texture. They are after all, apart from para-linguistic features, "the only evidence we can ultimately rely on". (Hatim and Mason, 1990:194).

It is, indeed, the opinion of the present author that texture is the quality that distinguishes a text as a whole unit and is achieved through continuity both in the surface structure of the text (i.e. cohesion) and in the underlying conceptual/textual world (i.e. coherence). The two dimensions are, in fact, interdependent, as cohesion needs to be confirmed by continuity in the conceptual world, underlying the text, especially so in implied semantic relations between the elements of the text. Coherence, on the other hand, needs to be supported by textual evidence/clues which justify and confirm the assumptions made by the reader about continuity in the text.

Texture is, therefore, the combination of explicitly realized cohesive ties/relations in the surface structure and of implied continuity of sense, assumed (by the reader) to exist in the underlying textual world.

To determine how texture is realized and conveyed in texts the reader needs to examine it not only in terms of its two components: cohesion and coherence but also in the light of extra-textual factors which are just as crucial to its realization as the textual factors mentioned above.

The communicative goal of the text producer, the cultural context and context of situation should all be identified in relation to the text, whenever texture is investigated.

Let us, now, examine, first, cohesion and its two cohesive relations: inter-sentential connection and personal co-reference; then, coherence with a special focus on implicit information.

6.1.1. Cohesion

Cohesion is defined by Halliday and Hasan (1976) as "a relational concept set up to account for relations in discourse". (Halliday and Hasan, 1976:10) Cohesion is a text-forming, inter-sentential phenomenon which results from relations of meaning (semantic relations) occurring between elements of text (sentences) and realized in the surface text via the use of adequate lexico-grammatical devices. The semantic relationship is established on the basis that one element in the text needs to refer to another for its interpretation and, hence, the concept of cohesive ties.

The cohesive "power", which achieves continuity, however, does not so much lie in the explicit presence of cohesive markers in the text but rather in the semantic relations underlying the two joined sentences, based on continuity in the textual world. Such semantic cohesive relationships have been classified into the following categories: co-reference, recurrence or repetition, junction, temporal and aspectual consistency, FSP, ellipses, and lexical cohesion (cf. Halliday and Hasan, (1976:13); de Beaugrande and Dressler, (1981:49); Yule and Brown, (1983:192-194); Callow, (1974:29-48). Cohesion can equally be achieved by structural relationships (formal devices) such as parallelism, paraphrase and substitution as well as

via para-linguistic devices such as metre, rhyme and intonation in spoken texts.

Cohesion, or connectivity in the surface structure, is not always explicitly expressed in the text i.e. via overt cohesive devices/markers. The relationships between elements of the text may also be implicit and, therefore, left to be inferred/recovered by the reader from co-textual and/or contextual information/clues.

Identifying the cohesive relations established between elements of text (i.e. sentences) relies on (a) the assumption that sentences in texts are linked and are meant to be perceived as such; (b) clues from the text itself; (c) clues from the structure of the text, for as explained by Hasan, in Halliday and Hasan (1985:113) and in Hasan (1977:214-242), languages set conventional structural and cohesive patterns in relation to specific contexts. Therefore, any change in one, unavoidably affects the other; (d) the producer's communicative goal/intention in a specific context of situation. For, cohesion is motivated.

However, cohesion is also restricted by norms, conventions and preferences set by language communities as to its use in relation to genre, discourse and text-type and register. All the above mentioned factors will be looked at in more detail when we examine the more specific cohesive relations: inter-sentential connection and personal co-reference.

6.1.1.1 Inter-sentential connection

Among cohesive relations inter-sentential connection, is one of the devices used to achieve connectivity between sentences in texts. It can be described as a device whereby

subsequent sentences in a text are related to one another via explicit/overt junction or covert/implicit coherent relations.

Inter-sentential connection does not "depend on referential meaning or on identity or association of wording ...". The relations "... are not 'phoric'; they represent semantic links between the elements that are constitutive of text". (Halliday and Hasan, 1976:321). The cohesive power in inter-sentential connection resides in the semantic relationship which implies that what follows is connected to what has gone before and binds the two sentences together, as well as the two propositions in the textual world underlying the two joined sentences.

Overt or explicit inter-sentential connection consists, as we have said above, in pairs of sentences in sequence joined by overt junctors or connectives. It is crucial to specify, at this point, that, when attempting to identify the relationships joining pairs of overtly linked sentences, it is not so much the relationship as expressed in the surface text, nor is it the junctor itself, that determine the meaning of the relationship, but rather the underlying semantic relation and the function it fulfils in joining the two sentences. Once the semantic relation is identified, it, in turn, determines the function assigned to the junctor.

Several taxonomies have been suggested for overt inter-sentential connection, classifying overt relationships between pairs of sentences into different categories.

Halliday and Hasan, (1976) identify four types of conjunctive relationships: additive, adversative, causal and temporal.

van Dijk, (1977), classifies overt connective relations into: conjunction, disjunction, conditionals (both actual and hypothetical) and contrastives. (van Dijk, 1977:53-83).

de Beaugrande and Dressler, (1981) identify four types of junctive relations: (a) conjunction, described as the relation where events and situations are combined additively; (b) disjunction, tends to announce an afterthought, an alternative not considered before; (c) contra-junction, a device to ease problematic transitions at point where seemingly improbable combination of events or situations arise. (de Beaugrande and Dressler, 1981: 71-73)

Finally, Warner, (1985) set up the following classification of connectives in discourse: conjunction, causation, example, alterations, conditional, hedge and comparison. Describing discourse connective and their functions, Warner says: "Discourse connectives are the surface representations of certain semantic relations binding the logical structures underlying sentences in discourses", (1985:21).

Implicit or covert inter-sentential connection refers, as we have described it above, to a situation where a relationship joining a pair of subsequent sentences is kept covert/implicit on the assumption, on the part of the text producer, that the relationship can be recovered by the reader via inferences from both co-text and context. Identifying covert relationships between sentences is, in fact, based on "missing links" assumed, by the reader, to exist between the propositions underlying the joined sentences, based on an assumed continuity and coherence in the textual world.

Identifying inter-sentential connection is a complex process, whereby clues are drawn from different sources to

interpret the relationship between the joined sentences, whether implicit or explicit, and therefore understand how continuity and progression are realized in texts:

Textual Clues

The text itself is usually a useful source of clues. After all, texts are the only tangible evidence we have that continuity and progression are achieved. Textual evidence (clues) lies in the immediate linguistic context (co-text) in which the joined sentences occur. This includes the order of the two sentences, the junctor joining them and its function (in the case of explicit inter-sentential connection) and the other cohesive devices linking the two sentences such as co-reference, lexical cohesive indicators, repetition, ellipses, temporal and aspectual relations, intonation, metre, rhyme etc.

Semantic Clues.

Semantic clues are not drawn from the surface text but rather from assumed continuity, achieved via meaning relations between propositions in the textual world underlying the text, (or more precisely the two joined sentences). Deriving such semantic clues is based on inferences drawn from the reader's general conceptual and experiential knowledge as well as from more specialized/localised knowledge on the situation dealt with in the text.

Extra-textual Clues

The larger cultural context provides clues drawn from norms, conventions, preferences and restrictions set up by

linguistic/cultural communities as to the use of inter-sentential connection in situations of context-specific use of language, such as genres, discourse-types and text-types. Identifying the cultural context enables the reader to understand how inter-sentential connection is conveyed in texts and justifies such uses as explicit junction instead of implicit inter-sentential connection and vice-versa.

The more specific context of situation, in terms of its three components: field, tenor and mode, (cf. Halliday and Hasan, 1985) provides more precise and accurate information related to the particular communicative situation in which the text is embedded, and further justifies and explains the devices used by the text producer to convey the relationships between subsequent sentences in the text.

As far as overt inter-sentential connection is concerned, explicitness is not always an obligatory feature of cohesive relations between sentences. Indeed, although inter-sentential connection is subject to grammatical restrictions, its use is a motivated choice made by the text producer to convey specific communicative goals and intentions for, as explained by de Beaugrande and Dressler, (1981), "text users often recover relations such as additivity, incongruity, causality etc. by applying world knowledge". (de Beaugrande and Dressler, 1981:74). (See also Rudolph, 1977:100).

In addition to joining subsequent sentences, inter-sentential connection is used by text producers to fulfil one or more of the following goals

- 1 - To increase the efficiency, i.e. "provide the greatest ease of decoding for the least amount of energy expended". (Nida and Taber, 1969:145-148). In other

words, overt inter-sentential connection is used to assist the reader in understanding the intended meaning and, thus, avoiding risks of misunderstanding and ambiguity likely to occur if the relation between the two sentences is not obvious. This is particularly the case when the text producer considers the reader unable to infer the relationship joining the sentences if kept implicit. (cf. de Beaugrande and Dressler, 1981:75; Rudolph, 1977:100; Nida and Taber, 1969).

- 2 - The text producer's intention to manage "the situation by exerting control over how relations are to be recovered by receivers (de Beaugrande and Dressler, 1981:74); and to guide the reader towards a particular interpretation of the relationship. Describing this function, Rudolph, (1977) affirms that: "The speaker can use connective expressions to organize the text reader, to create a special textual perspective, to stress climatic points and renounce former points of view, to cancel a real opinion behind conventions and to order states of affairs in structures that give secondary importance to state of affairs of secondary value". (Rudolph, 1977:109)
- 3 - Explicit manifestations of connective relations are signals for the author's thoughts and opinions on facts or events described in the text. In fact, as explained by Rudolph, (1977), explicit inter-sentential relations are used in texts, not as they occur, but rather as the text producers sees and interprets them.

"In this case the speaker's position is characterized by a certain distance from the reported actions and events. The hearer is asked to keep a similar distance which prevents him from

identifying himself with the actions."
(Rudolph, 1977:107).

Vinay and Darbenet, (1958) seem to share such views as they set up two types of inter-sentential connections depending on the attitude of the speaker/writer vis-à-vis events and situations. On the overt use of inter-sentential connection, which is one of the two types, the authors explain the occurrence of the phenomenon in the following terms: "... le locuteur peut retarder en quelque sort, le déroulement des idées jusqu'à ce qu'il les ait ordonnées ... c'est là, en général, l'attitude ... d'un spectateur commentant des fait que celle d'un acteur les traduisant au fur et à mesure de leur émergence". (Vinay and Darbenet, 1958:221).

Halliday and Hasan, (1976) also seem to refer to this very phenomenon when they classify conjunction into "external" and "internal". According to the authors, conjunction, whether it expresses addition, adversity, causality or temporality, can be seen in two different ways: (a) as a link between events, whereby the relation is in the thesis, in the context of what is being said. Halliday and Hasan call this type of conjunction "external", i.e. a situation where relations described are inherent in the phenomena the language talks about. Such cohesive relations have to be interpreted in terms of the experiential function of language; (b) as a relation between linguistic events, whereby the relation is in the speaker's organization of discourse, and the two sentences are related as two steps in an argument. This type of conjunctive relationship is described as "internal", i.e. where the relations described are inherent in the communication process in the form of interaction between speaker and hearer, and are to be interpreted in terms of the inter-personal function of language. (cf. Halliday and Hassan, 1976: 238-241).

Parallellly, the use of implicit inter-sentential connection is equally motivated by different goals and intentions on the part of the text producer: text producers leave some of the information, including relationships between sentences, implicit. This could be explained by the text producer's attempt to avoid redundancy because the missing information is easily recoverable, or, by his aim to produce stylistic effects such as enhancing interest in the reader, or increasing the importance of information in the text by omitting it. cf. de Beaugrande and Dressler, (1981:139-149), Nida and Taber, (1969:145-151).

Vinay and Darbenet suggest yet another justification for the use of implicit inter-sentential connection. They maintain that "Dans son compte du déroulement des faits, le locuteur peut, en effet, se placer à un point de vue purement objectif et nous faire part de ses observations au fur et à mesure qu'elles se présentent; la liason, entre les faits observés n'étant pas généralement évidente, une telle attitude aboutira normalement à un message composé d'eléments juxtaposés (Vinay and Darbenet, 1958:221).

Finally, text producers make use of implicit inter-sentential connection to involve the reader, more actively, in unveiling the text meaning by more interpretative work.

6.1.1.2 Personal Reference.

Personal reference is another cohesive device used to link subsequent sentences in texts and, therefore, to achieve cohesion in the surface text and signal coherence and continuity in the underlying textual world. Introducing reference in general, Halliday and Hasan describe it in the following terms:

"There are certain items in every language which have the property of reference ... that is to say instead of being interpreted semantically in their light, they make reference to something else for their interpretation."

(Halliday and Hasan, 1976:31).

Personal co-reference is therefore a cohesive device whereby an element enters the discourse a second time by the use of a referring expression, (in this case a personal pronoun), thus, establishing, via continuity of reference, connectivity (cohesion) and (coherence) between the joined sentences.

The relationship established, via personal co-reference, between sentences in a text is a semantic relation, where the personal pronoun and its referent share referential meaning, i.e. the identity of the particular entity that is being referred to, and its semantic properties, whether these are in the text or to be inferred from context. (cf. Halliday and Hasan, 1976:31).

The relationships established between referring item (personal pronoun) and referent can be interpreted as (a) anaphoric relation, whereby the personal pronoun refers to an entity in the text preceding it; (b) cataphoric relation, whereby the pronoun refers to an entity in the text following it; (c) exophoric relation, whereby the pronoun refers to an entity which does not exist in the text but is retrieved from context (situational reference). Anaphoric and cataphoric reference are also referred to as endophoric or textual reference by Halliday and Hasan, 1976:33).

The identification and interpretation of co-referential cohesive relations between sentences depend on clues

drawn from such sources of information as the position of the pronoun in the sentence, the syntactic function of the pronoun (subject, object, ...), the semantic function (agent, ...), the morphology of the pronoun, information on the structure of the sentence in which the pronoun is embedded, information on the structure of previous sentences and the following ones; and information on the text as a whole.

Interpreting the cohesive co-referential relation is equally dependent on extra textual clues such as the reader's knowledge of the world and the specific situation dealt with in the text as well as information on the context in which the text occurs both cultural and situational.

van Dijk and Kintsch, (1983) set up four major principles for understanding and interpreting personal pronouns in discourse, and the cohesive relationships they establish in texts. These are:

Grammatical Constraints.

These constraints include such features as the occurrence of personal pronouns in the same sentence as in previous or following sentences (anaphoric or cataphoric sequential pronouns); the agreement in gender and/or number of the personal pronoun with its antecedent, etc.

Textual Constraints.

This type of constraints covers such issues as the use of personal pronouns in highly informative position, i.e. high focus (informativity), the rare occurrence of pronominal reference across paragraph boundaries, the possibility to interpret pronouns and the cohesive relation they estab-

lish via co-reference, in relation to the implied referent;

Referential Constraints.

These stipulate that pronouns do not refer to their antecedents in the text but rather individuals referred to and identified by their antecedents; that pronouns refer to individuals in a model constructed due to the interpretation of the text, and that sometimes pronouns do not refer to "existing" individuals, but to individuals in non-real (wanted, intended, counterfactual) models;

Cognitive Principles.

These relate to such factors as the textual representation in episodic memory, the capacity and limitations of short-term memory, the type of world knowledge and experience required, etc.

The authors also mention two crucial factors likely to have great influence on the search for antecedents when dealing with personal co-reference:

1. Recency or the presence of information, i.e. the referent is mentioned in the immediate co-text of the personal pronoun (i.e. within the two or three sentences). The information is, in this case, in short-term memory.

2. Topicality or topical function of pronouns which as explained by the authors, refers to the fact that "certain information, being co-referred to by later pronouns, will have a privileged position in memory or consciousness. This information is foregrounded, whereas other information may have rather a background role." (Van Dijk and Kintsch, 1983:167).

To finish this section on personal co-reference, let us look at some of its features likely to cause problems in the interpretation of the pronoun and the cohesive relationship it establishes between the sentences in a text.

Although anaphora is the most common type of personal co-reference, it can still cause problems for the reader. For example, there may be a long stretch of text before the pro-form appears. "By then, the original elements (antecedents) could have been displaced from active storage and other candidates may be mistakenly called." as explained by de Beaugrande and Dressler, (1981:60);

In the case of cataphora, a pro-form may look ahead to an entire event rather than to an individual object. (Text reference Halliday and Hasan, 1976:56). Cataphora can equally raise problems when the referent is left momentarily undetermined for specific rhetorical purposes such as to generate uncertainty or intensify the reader's interest. (cf. de Beaugrande and Dressler, 1981:61);

On the other hand, a mismatch may occur between the referring expression (the pronoun) and the referent in terms of gender and/or number.

Problems may be raised by the absence, in the text, of the referent to which the pronoun refers, (cf. Brown and Yule, 1983:214-222), or by the ambiguous or ambivalent interpretation of the referent to which the personal pronoun points in cases of "extended" or "text" reference. (cf. Halliday and Hasan, 1976).

6.1.2 Coherence

Cohesion, as we have already said above, is not sufficient on its own to achieve texture. Continuity of sense in the conceptual/textual world underlying the text, (coherence) should equally be recovered by the reader/analyst in order to perceive the text as a coherent, unified whole.

Continuity of sense or coherence is reconstructed via the reader's or analyst's recourse to knowledge (both general experiential knowledge of the world and specific knowledge of the textual world) stored in his memory and activated by the reading of the text. Such knowledge, when activated enables the readers to make inferences and assumptions about the text coherence and thus understand the text meaning.

Coherence is defined by de Beaugrande and Dressler (1981) as "the way in which the components of the textual world, i.e. the configurations of concepts and relations which underlie the surface text, are mutually accessible and relevant". (de Beaugrande and Dressler, 1981:4). Still describing coherence, the authors further maintain that "coherence is clearly not a mere feature of texts, but rather the outcome of cognitive processes among text users. The simple juxtaposition of events and situations in a text will activate operations which recover and create coherent relations". (de Beaugrande and Dressler, 1981:6).

Coherence is equally described by Blum-Kulka (1988), as "a covert potential meaning relationship among parts of a text, made overt by the reader or listener through processes of interpretation ... For this process to be realized, the reader or listener must be able to relate the text to relevant and familiar worlds either real or fictional". (Blum-Kulka, 1986:16). The author further

specifies that "For a reader, a text becomes coherent discourse if he can apply relevant schemas to draw the necessary inferences for the understanding both of the letter and the spirit of the text". (Blum-Kulka, 1986:24).

As we have seen above, the semantic relationships and continuity established between parts of a message in a text are perceived by readers, on the assumption that continuity of sense in the textual world underlies the text. The activation of such knowledge stored in the reader's memory is achieved via complex cognitive and interpretational processes known as "inferencing" and described as "the adding of one's own knowledge to bring a textual world together". (de Beaugrande and Dressler, 1981:6).

The activated knowledge to which the reader/analyst refers contains both personal experience as well as "collective experience", i.e. normative and conventional global patterns of organizing experience and knowledge established and shared by members of linguistic/cultural communities, but could equally be universal. Under these global patterns come such phenomena as frames, schema, plans, scripts and scenarios.

For a further description of these global patterns of knowledge organization, cf. de Beaugrande and Dressler, (1981:90-91) and Brown and Yule, (1983:236-250).

Coherence and its recovery can take different forms. Brown and Yule, (1983), maintain that retrieving/recovering coherence can take two different forms:

1. Recovering missing links which result from "bridging assumptions" and consists in the automatic activation of pre-existing knowledge representations. Such knowledge is drawn from the concept of global formats existing in the

reader's mind such as frames and schema. Referring to such knowledge is automatic and does not require additional processing. (cf. Brown and Yule, 1983:259).

2. Inference per-se, also called "non-automatic" connection, is, on the contrary, "expressly aimed towards oncoming discontinuities or gaps in the reader's (hearer's) understanding of what he reads (hears)", and, as such, requires more interpretative work from the reader. (Yule and Brown, 1983:260). As to the knowledge referred to when dealing with inferencing per-se, it is of a more specialized or "localised" type.

This is echoed by de Beaugrande and Dressler, (1981) who distinguish between "spreading activation" and "inference proper". They explain that "When some item of knowledge are activated it appears that other items closely associated with it in mental storage also become active". "Spreading activation results simply from making one point active inside a stored knowledge pattern". (de Beaugrande and Dressler, 1981:80 and 200).

"Inferencing proper", on the other hand, is seen as "supplying reasonable concepts and relations to fill in a gap, a discontinuity in the textual world" (de Beaugrande and Dressler, 1981:101). The authors add that "in contrast to spreading activation which issue without demand, inferencing is always directed towards solving a problem ..." (de Beaugrande and Dressler, 1981:101).

However, it is not always easy to distinguish "inference proper" from automatic connection or "missing links", as is well explained by Brown and Yule (1983): "The discourse analyst may consequently find himself in the confusing position that the so-called 'necessary' inferences may not justifiably be described as inferences at

all, and the 'elaborative' inferences may be, in principle, undeterminable". (Brown and Yule, 1983:269). Indeed, although such a distinction is based on factors like the amount of interpretative work or processing required and the type of knowledge referred to in terms of general versus specialized, it does equally rely on less easily measurable factors:

1. The person considering the text and the type of experiential knowledge he/she has. This, in turn, determines the type of assumptions made to recover the connections required in the text.

2. The depth of processing performed on the text which depends on the purpose of the reading and of the text analysis.

3. The knowledge activated by the reading of the text may vary from one reader to another, according to their experience and background, especially so, in the case of specialized/localised knowledge (context-dependent).

In such cases the simple recovery of "missing links" may not appear as "automatically" inferable as it is thought to be, and the more complex "real" inference may be easily recovered by some readers, therefore, requiring no extra processing interpretation. In fact, in such cases the categories begin to merge into one another (cf. Brown and Yule, 1983:262-270).

It is obvious that the difficulty to determine the amount of inferencing required and the degree of complexity it entails, show that this aspect of texture is not always straightforward. It also gives a preliminary view of the problems likely to be encountered when dealing with implicit information, a crucial aspect of coherence examined

in the next section.

6.1.2.1 Implicit information

"One of the manifestations of coherence is the use of implicit information, as no text expresses exhaustively every fact about even a relatively simple situation. The author, inevitably, is forced to make choices, to make some facts explicit and to leave others implicit or unexpressed."

(Taber, 1970:2).

In other words, writers or text producers leave some information, related to the text, unmentioned, i.e. implicit or covert, on the assumption that it is retrieved/recovered by readers when processing the text.

The use of implicit information in texts and its perception by readers are based on a successful interaction between the text producer and the reader. The text producer, when building the text, relies on his knowledge of (a) the reader's capacity to recover the implied information; (b) the reader's experiential and conceptual knowledge, stored in his memory; (c) the reader's expectations and the type of assumptions he is likely to make; (d) the amount of knowledge the text producer and his reader share; (e) the knowledge that the reader is cooperative and ready to recover information when left implicit. On the basis of such knowledge of the reader and of his attitude towards the communicative act (the text), the text producer will leave some of the information implicit, expecting the reader to fulfil his part of the transaction.

The reader, on the other hand, when processing the text relies on other factors such as (a) the assumption that he and the text producer share a fair amount of knowledge; (b) that the text producer expects the text to be perceived as a coherent unit even when such coherence is not expressed in the surface text (assumed coherence); (c) his own interpretation of the text producer's communicative goal; (d) his acceptance to co-operate with the text producer.

Implicit information is used as a device in text production for the different reasons and purposes.

The structure of languages and their systemic use of grammar and lexis may impose the use of implicit information. Such use of implicitness is rule-governed and, therefore, imposed upon the users of the language.

Languages equally establish norms, conventions and preferences as to the appropriateness to use implicit information in relation to context-dependent situations, i.e. depending on such contexts as the genre, the discourse type, the text-type and the register to which a text belongs. These norms, although not obligatory, are however conventionally used among the members of linguistic/cultural communities.

The flow and load of information allowed by languages in terms of what information should be explicitly expressed and what information should be kept implicit. This aspect of languages is related to such issues as information in terms of given and new; prominence and backgrounding; redundancy and economy; etc ...

Moreover, information pertaining to the general cultural background underlying a text, and assumed by text

producers to be shared by language users may be left implicit, to be recovered by the reader. Making such information explicit may seem unnecessary and redundant.

Implicit information may be used, on the other hand, for reasons more specific to the text itself, such as the context of situation in which the text occurs, in terms of field, tenor and mode and the selection/choice made by the text producer among these contextual variables. In other words, implicit information is used depending on situation-type/register.

Another reason could be the communicative goal of the text producer. Indeed, text producers make use of this device to fulfil specific rhetorical purposes, such as creating special stylistic effects in the text and, therefore, on the reader, focusing the reader's attention on specific parts of a text, alerting the reader to crucial information and finally, getting the reader involved in the recovery of the text meaning via extra-interpretative work, i.e. via inferencing and making assumptions about the text continuity.

The use of implicit information in texts can be justified by the text affiliation to specific categories such as: written as opposed to spoken texts, formal as opposed to informal texts; and to different text-types. Indeed, descriptive, narrative, argumentative and instructive texts make different use of implicit information.

Implicit information can be classified into different categories depending on the criteria used for the classification. Several taxonomies have been suggested. We shall view some of them:

Beekman and Callow, (1974) have classified implicit

information into the following categories depending on where the implied information is derived/inferred from: (1) Implicit information found within the document (text) which, in turn, can be further classified into information found in the same paragraph or an adjacent one (the immediate co-text); and information found in the same document (remote co-text); (2) Implicit information found outside the document (i.e. in the cultural context in which the text is embedded). (Beekman and Callow, 1974:49-57).

Brown and Yule, (1983) divide implicit information into two categories, as we have already seen, depending on the amount of interpretative work required and the type of knowledge involved. First, "missing links" which are, according to the authors, "formally identifiable sentences which can be shown to provide a connection in formal cohesive terms, between text sentences" (Brown and Yule, 1983:259). Such implicit information is usually easily recoverable as it is based on bridging assumptions drawn from pre-existing conventional knowledge, and representations automatically activated by the interaction with the text. Recovering such implicit information does not require extra-processing and interpretative work.

Secondly, implicit information recovered via inferencing which, contrary to the previous type consists in the recovery of information crucial to filling gaps in the reader's understanding of the text. This type of implicit information, or rather its recovery, is based on inferences/assumptions drawn from specific knowledge related to a particular textual world, (if stored by the reader). Implicit information and its recovery are not in this case the result of automatic activation of stored conventional knowledge, but rather of the extra-interpretative and processing work by the reader to solve a problem of coherence in the text (cf. also (6.1) for the classifica-

tion suggested by de Beaugrande and Dressler (1981).

Implicit information in discourse can be retrieved/recovered from several sources. First of all, the assumed continuity in the text, based on assumptions, made by readers, that texts producers expect them to perceive texts as unified coherent units, given the continuity (coherence) underlying their conceptual and experiential knowledge. Such continuity is conveyed in global patterns of organizing the knowledge of the world, such as frames, schema, etc... (cf. de Beaugrande and Dressler, 1981:90-91).

The shared knowledge between the text producer and the reader about the specific situations the text is dealing with can equally be a valuable source to recover information left implicit in the text.

Another source is the textual evidence derived from the immediate co-text of the text in which implied information is used, i.e. textual clues signalling cohesion in the surface text, as well as from the remote co-text or other related texts where the implicit information may be explicitated. This is particularly true for scriptures such as the Bible and the Qur'ān whereby the information implied is found in other Books or Chapters.

Finally, evidence from the overall context in which the text is embedded, in terms of cultural context, context of situation, and the producer's communicative goal. In other words, the knowledge of the text producer's intention (i.e. the message he wants to convey to his reader) and of the context of situation in terms of tenor, field and mode) both, when identified provide, the reader/analyst with the clues on the missing information in the text. Moreover, clues are drawn from conventions, norms and preferences set by cultural and linguistic communities for the use of this

textual phenomenon, according to genres, discourse-types and, most importantly, text-types.

6.2 TEXTURE IN TRANSLATION.

We have seen above that texture is a crucial dimension in monolingual texts. Through its components, cohesion and coherence, texts are presented as unified wholes even when information is left out. We have equally established that, as such, texture should be considered as an essential factor not only in the production of texts, but in their reception and processing as well.

In translation, texture is just as crucial. In source-text analysis, the translator has to determine how texture is achieved and conveyed by the text producer. More specifically, answers have to be found to such questions as how is the source-text presented to be perceived by the source-text reader as a unified whole? Which devices are used to convey continuity and unity in the text? Is texture conveyed overtly in the surface structure, or is left to be inferred by the reader? and, finally, How difficult is it to identify continuity both linguistically and conceptually in processing the source-text? Dealing with these questions not only enables the translator to understand how texture and continuity are realized in the source-text, but, also, prepares the text for transfer.

In the second stage of the translation process i.e. transfer, the translator, while transferring source-text into the target-language, has the task to present the target-reader with a text where the semantic relationships identified in the source-text are relayed via the use of appropriate target-language textural devices (cohesion and coherence devices).

The task of the translator when dealing with texture in transfer is not as straightforward as it may first appear to be. It is, indeed, crucial that the translator is well aware of certain issues before proceeding to transfer.

When dealing with texture in transfer, it is the semantic relationships identified between the source-text utterances/sentences that should be preserved and relayed in the target-text. These relationships are meaning relations, linking concepts and events (propositions) forming the textual world underlying the text. They are also usually universal and part of human experiential and conceptual knowledge and, hence, more easily transferable as explained by Hatim and Mason (1990).

It seems safe to assume that the sequence of coherence relations would, under normal circumstances, remain constant in translation from ST to TT. Such basic relations as cause-effect, problem-solution, temporal sequence, and so on, are universally fundamental to meaning and the way it is structured in texts. (Hatim and Mason, 1990:195).

Moreover, it is these semantic relationships that reflect the communicative goal of the text producer and the way he intends the sentences/utterances of the text to relate to one another to convey continuity in the text.

Although these semantic relationships between the sentences/utterances of the source-text are expected to be preserved and relayed in transfer, the exact reproduction of their overt realizations in the surface text (cohesion) should not be the goal of transfer. Indeed, the way semantic relations between the text sentences/utterances are realized in the text is language-specific and, therefore, may differ (and often does) from one language to another.

Being language-specific, connectivity in the surface structure of the text (cohesion) is subject to systemic grammatical rules. When such rules differ between source and target-languages, the translator has no choice but to conform to the target-language rules to avoid ungrammaticality, which therefore, result in "obligatory" shifts, displayed in the target-text.

If norms, conventions and preferences operating in relation to cohesive devices, are different in source and target-languages, the translator aspiring to achieve acceptability in the target-language and to produce a natural and communicative translation, as well as meet the target-reader's expectations and assumptions, would conform to the target-language norms, conventions and preferences and, therefore, operate the required changes and modifications. These norms will cover such issues as whether to use overt cohesive devices or leave the relations implicit, to be recovered by the target reader; or, in the case of choosing explicitness, which among the overt cohesive devices in the target-language is most suitable to be used as an equivalent in a given context.

We have said above that coherence, i.e. continuity in the textual world underlying the text and its recovery by the reader are crucial for the understanding of the text meaning. Considering that source and target-texts are usually directed to two different types of audiences, with different types of experiential and conceptual knowledge, and different expectations and assumptions, it is essential that the translator presents the target reader with a text he can relate to relevant and familiar textual worlds, which will enable him, to recover the text continuity/coherence via assumptions and inferences.

Finally, it is important that the translator is well

aware that changes occurring locally in transfer when dealing with cohesion and coherence, whether imposed by target-language systemic rules or resulting from the translator's choices, or from the change of audience, such changes, may lead to further unavoidable modifications on a larger scale: the wider level of the overall target-text texture. Indeed, texture may shift from dense and close to loose or from explicit to implicit and vice-versa. Moreover, the changes occurring in the target-text may even cause further changes to occur in the very meaning of the text, intended by the text producer (cf. Blum-Kulka, 1986:23).

Let us now find out how translation deals with inter-sentential connection, personal co-reference and implicit information, all of them aspects of the two textural dimensions: cohesion and coherence.

6.2.1. Inter-sentential Connection in Translation.

Determining how source-text sentences relate to one another to convey continuity (cohesion and coherence) thus, leading to the reader's perception of the text as a unified whole is one of the tasks fulfilled by the translator in order to unveil the text meaning. To achieve this goal the translator has to determine the semantic/meaning relations underlying the joined sentences which are sometimes overtly expressed via junction in the surface text or left unexpressed (covert), on the assumption that they are retrieved/inferred by the reader. The translator attempting to undertake such a task has at his disposal an array of information sources which provide him with clues, both textual (from co-text) and extra-textual (from context) (cf. 6.1).

Source-text analysis is equally the stage at which problems raised by the inter-sentential connection are addressed and solved before any attempt is made at transfer. It is indeed, at source-text analysis stage, that the translator encounters and solves problematic cases of inter-sentential connection such as ambiguity and indeterminacy in the relations occurring between pairs of sentences, multi-functionality of junctors, ambivalence of relations and implicitness; which often slow down the processing of the text and prevent the analyst from perceiving continuity in the text, unless extra interpretative work and further processing devices are used.

In transfer, the task of the translator is to relay the identified relations to the target-reader, whether they are explicit or implied. Such a task, however, is not as straightforward as it may first sound. Indeed, before proceeding to transfer the translator should take the following issues on inter-sentential connection into consideration:

Languages, as we have already said, may have a universal understanding of the semantic relationships occurring between pairs of subsequent joined sentences, such as addition, contrast, consequence, sequence, causality and condition, to mention just the main ones. Knowledge of such relationships is stored in the shared experience of language users and is activated by the interaction with texts, therefore, allowing the reader to make relevant inferences and assumptions as to the relationships between the text sentences.

However, languages may differ (and often do) in their choice of devices to realize these semantic relations in texts. Indeed, different languages not only establish different systemic rules in terms of inter-sentential

connection but also have different conventions, norms and preferences as to the use of these devices. Such norms and preferences are equally determined by restrictions imposed by genre, discourse and text-types and registers.

A language may indeed have a preference for referential lexical linkage in comparison to another language where inter-sentential junction is favoured. A language may favour explicit junction to covert connection and different junctors may be adopted by different languages to convey the same inter-sentential relation. (cf. Blum-Kulka, (1986:19-20) on comparison between German and English and between English and Hebrew; Sa'Addedin, (1987:142:49) and Williams, (1988:125-38) on comparison between English and Arabic; Vinay and Darbenet, (1958:220-32) on comparison between French and English.)

The translator should, therefore, have not only a satisfactory knowledge of the systemic rules and conventions (norms and restrictions) active in each of the languages on the use of inter-sentential connection but also a contrastive knowledge of the similarities and the differences between the two languages involved.

As a consequence of these language-specific systemic and normative differences between languages on the use of inter-sentential connection in texts, it is, therefore, the semantic relationships occurring between the sentences and their function in conveying continuity, that should be preserved and relayed in the target-text. In other words, the translator should not attempt to preserve, in target-text, the surface text connection devices used in source-text to express the relations between sentences unless these are used and accepted in target-language as well.

If reproducing such language-specific devices leads to

the distortion of meaning, confusion, ambiguity and/or unacceptability by target-language norms and conventions, the translator should be ready to operate the necessary changes and modifications to preserve the semantic meaning of the relationships.

Such changes may consist in the use of a different junctor in the case of overt inter-sentential connection; the change from overt to covert inter-sentential relationships and vice-versa or even the use of a completely different cohesive device (other than inter-sentential connection).

A crucial factor should always be referred to as a parameter when considering transfer at the particular level of inter-sentential connections; the communicative goal/intention of the text producer. Identifying the text producer's communicative intention makes it possible for the translator, when processing the source-text, to determine which semantic relationships, whether covert or overt, are intended to join subsequent sentences and which functions are assigned to them.

In transfer, identifying the communicative goal of the source-text producer and the functions assigned to the relationships joining the text sentences enables the translator to determine which relationships to select, in target-language, to convey equivalent functions in the target-text and, therefore, achieve equivalent communicative goal/rhetorical purpose, which is, after all, a crucial aspect to be preserved and relayed to the target-reader.

When proceeding with the transfer of source-text into the target-language at the specific level of inter-sentential connection, it is essential that the translator

is well acquainted with his prospective readership. Such acquaintance/knowledge covers (a) Familiarity with the target reader's expectations and assumptions drawn from his experiential and conceptual knowledge of the world and of the specific background of the text in question; (b) Awareness of the target reader's ability to identify the relationships occurring between the sentences of the text, especially so in the case of implicit and ambiguous inter-sentential connection; (c) acquaintance with the amount of inferencing and type of knowledge required from the target reader to determine which relationship is intended by the text producer to join a specific pair of sentences and the knowledge that target reader has it stored in his memory; (d) awareness of the amount of assistance the target reader may require from the translator in the form of explaining and disambiguation of inter-sentential relationship in the target-text; (e) The knowledge of the differences existing between source and target-text readership in terms of their knowledge of the world, their familiarity with the more specific knowledge of the text and its context.

6.2.2 Co-reference and Translation.

Being one of the devices used by language users to produce cohesive and coherent texts, personal co-reference is undoubtedly among the textual cohesive devices the translator has to reckon with and take into consideration in both source-text analysis and transfer.

In source-text analysis, the task of the translator when dealing with personal co-reference as a cohesive device, is to identify the relationship between referents and the pronouns and, therefore, determine the cohesive link established through it between the sentences of the text. By doing so, the translator will be able to justify

how the text progresses from one sentence to the following one.

The translator's interpretation of the personal pronoun and of the relationship established in the source-text via co-reference, is based, as we have seen on clues drawn from such sources as the pronoun itself, the immediate and remote linguistic co-text, and the context (in which the text is embedded), both cultural and situational.

It is also in source-text analysis stage that the translator encounters and solves problematic cases of personal co-reference raised by the difficulty to identify the cohesive relationship established via co-reference or interpret the personal pronoun in relation to its referent. These problems are tackled and dealt with via extra-interpretative work and the use of further devices, which are not usually needed in cases of "straightforward" co-reference.

As far as transfer is concerned, let us first start by reiterating that what is crucial at this particular stage is to ensure that the continuity (cohesion) achieved via personal co-reference between source-text sentences is conveyed to the target-reader according to the target-language rules and norms. To achieve such a goal the translator should be aware of the following issues:

Pronominal co-reference is highly controlled by systemic grammatical rules which are language-specific and, therefore, not always straightforwardly transferable from one language to another. Very often, source and target-languages have each their own rules concerning the use of personal pronouns, such as gender and number marking, gender and number rules on agreement between the personal pronoun and its referent, the syntactic and semantic

function(s) fulfilled by personal pronouns, etc.... Moreover, different languages also establish different norms, conventions and preferences as to the use of cohesive personal co-reference in texts. This usually depends on specific contexts such as the genre, the discourse and text-types and the register to which the text belongs.

Having set continuity of sense/meaning in the target-text as his first priority, the translator should not attempt to preserve, at any cost, in the target-text, the co-reference relationship as realized in the source-text. Such an attempt may result in misunderstanding and confusion for the target reader if the device is not acceptable by the target-language rules and norms. If continuity of sense is to be conveyed in the target-text and made to be recovered by the target reader, it is essential that the translator not only conforms to the systemic rules set by target-language on the use of personal co-reference but also observes its norms, conventions and preferences.

The translator should also always be sensitive to his reader's ability to recover the referent and to perceive how cohesion and coherence are conveyed in the target-text via the use of such a device. Especially so, when interpreting the relation is ambivalent. This, in turn, helps the translator decide on the equivalent which conveys best the relation in the target-text. Such decisions include issues such as whether or not to use personal co-reference as an equivalent in the target-text; to use an explicit referent in the target-text as an equivalent to an implicit one in the source-text and vice-versa; to disambiguate the referent in the target-text in order to avoid ambiguity, confusion and misunderstanding, etc. ...

Such decisions, as mentioned before, are dependent on the translator's knowledge of his reader, his expectations and assumptions of the reader's general experiential and conceptual knowledge as well as of his knowledge of the more specific textual world and the context in which the text is embedded.

Finally, like in dealing with inter-sentential connection in transfer, the translator should be aware that further unavoidable changes may occur at this stage at the higher level of the overall text texture (i.e. cohesion and coherence) as a result of (a) unavoidable shifts imposed by differences in the systemic rules on the use of personal co-reference in source and target languages; (b) the necessity to operate changes and alterations due to differences in what is conventionally acceptable in source and target-languages when using personal reference; (c) the necessary modifications required by the change of the readership. Such unavoidable changes may cause the text texture shift from density to looseness and from explicitness to implicitness and vice-versa. (cf. Blum Kulka, 1986:23).

6.2.3 Implicit Information in Translation.

We have seen before that implicit information is a device used by text producers to achieve specific communicative goals such as efficiency of the communication, stylistic effect, and specific messages intended to be conveyed to the readers. We have equally seen that the recovery of implicit information in the processing of texts is essential to the perception of continuity, coherence and, therefore, the understanding of the text meaning as intended by its producer. This not only applies to the processing of monolingual texts, but to source-text analysis in the

translation process.

In source text analysis, it is crucial that the translator identifies the information that it left implicit and determines how it is recovered by the source-text readers, and what type of devices are used for its recovery. Source-text analysis should equally be devoted to solving the problematic cases of implicit information, i.e. cases requiring a greater deal of interpretative work and inferencing.

In transfer, the main concern for the translator, as we have already said before, should be to present the target-reader with a text where continuity of meaning (coherence) is perceivable whether it is conveyed explicitly in the surface text or left implied. The target reader should be made able to perceive such continuity as it leads to the understanding of the text.

Deciding how to deal, in transfer, with the implicit information used in source-text, consists mainly in deciding whether to reproduce the implicitness in the target-text and make the reader able to recover it; or opt for conveying the missing information explicitly, in order to present the target reader with an overtly coherent text.

Such a decision obviously depends first and foremost on the translator's initial translation norm, i.e. his overall attitude towards translating. The translator aiming at achieving fidelity to the source-text will change as little as possible, including preserving implicit information in the target-text. The one aspiring to acceptability will be, on the other hand, ready to operate the changes and modifications such as translating implicit information by an explicit counterpart and restoring the missing information, when necessary, to conform to target-language rules and norms. When making such decisions, the

translator should be fully aware of the following factors:

The target-language contrary to source-language, may use grammatical structures and categories that require the obligatory restoring of the implied information. This covers both syntactic structures, lexis and discourse features. In such a situation, the translator has no choice but to use explicit information in the target-text.

Moreover, the target-language may have a different conception of organizing information flow. Depending on such issues as what is considered new and given, or what is highlighted or backgrounded, information may be changed from implicit to explicit when texts are in transfer.

Finally, the target-language may use norms and conventions whereby information is expected to be explicit or may have a preference for overt information in relation to specific context such as particular discourse and text-types and registers. If such a situation occurs, implicit information in the source-text is to be restored in the target-text to conform with target-language norms and conventions and to avoid risks of distorting the source-text meaning, likely to happen if implicitness is reproduced.

Deciding whether or not to preserve source-text implicit information also depends on the translator's assessment of the reader's ability to recover the implied information. Such a decision is determined by the translator's knowledge of his reader as well as his acquaintance with the type and amount of knowledge required for the recovery of such information, and whether or not it is stored in the target reader's memory and knowledge.

It is also crucial that the translator is aware of the difference in perception, expectations and assumptions

between source and target readers which determine the readers ability to retrieve the implied information and the degree of complexity involved in the process. This, in turn, will be crucial in the translator's deciding on implicitness or overtness in the target-text counterpart.

Deciding between explicitness and covertness may also rely on the translator's assessment of the degree of contextual boundness of the source-text, and its effects on translating implicit information. Indeed, if the source-text is a highly context-bound-text, preserving the implicitness of information in target-text may require the target reader's pre-existing knowledge to recover the implied information. Depending on the assessment of his readers' knowledge, the translator may opt for restoring the covert information in the target-text.

The translator's knowledge about the target reader's access to extra-textual sources of information is determinant in making such a decision. If such crucial sources are not accessible, the translator may find it necessary to assist the target reader by making the information explicit. This applies particularly to the translation of Scriptural texts.

Depending on whether or not the implicit information in the source-text is considered by the translator to be central to the understanding of the text meaning and whether it is equally essential to the target reader, different decisions are taken by translators as to its expression in the target-text in terms of explicitness and implicitness.

Finally the translator should be aware of the following risks when dealing with implicit information in transfer:

Implicit information may be restored when there is no need for it in the target-text. Unnecessary/marginal information may result in redundancy and the likely transgression of target-language norms and conventions. It is crucial that the translator is aware that each language has its own patterns for allowing an acceptable amount redundancy, but, it also has means available in its structure to avoid it. (cf Beekman and Callow, 1974:66). Explicitation is usually a likely consequence of transferring a text from one language to another as explained by Blum-Kulka:

"...it might be the case that explicitation is a universal strategy inherent in the process of language mediation as practiced by language learners, non-professional translators and professional translators alike."

(Blum-Kulka, 1986:21).

Moreover, explicitation as described above, is more likely to be adopted by the translator aspiring to an acceptable and communicative translation and having the target reader's understanding of the text at heart. However the translator should be aware of the risks of over explicitation when dealing with implicit information.

Implicit information may, on the other hand, be kept implied in the target-text while it should have been restored. Under-explicitation when occurring in the target-text, may, in addition to the failure to conform to the target-language rules and norms, equally leave information crucial to the understanding of text-meaning unexpressed, therefore, causing misunderstanding and distortion of the target-text meaning. (cf. Beekman and Callow, 1974:61). The risk of under-explicitation is potentially likely when the translator aims at staying faithful to the source-text, and attempts to preserve its features, at any cost.

In addition to over and under explicitation, the

translator dealing with implicit information in transfer may encounter further, although less controllable problems. Here again, as in inter-sentential connection and co-reference, we are referring to the unavoidable shifts and changes occurring in the texture quality of the overall text, as a result of changes from explicit to implicit information and vice-versa, while the text is in transfer. Such shifts as changing texture quality from loose to dense and vice-versa or the rise in the target-text level of explicitness or even the modification of the meaning of the text.

6.3 TEXTURE IN THE QUR'ĀN

The Qur'ān has sometimes been described as a text where cohesion and coherence are often missing and thus not always easily perceived. This, in turn, makes understanding the text meaning rather difficult, causing the reader confusion.

Comments made by some Western translators and Orientalists seem to say that there is no unifying thread running through the chapters of the Qur'ān, especially the long ones. These chapters, although perceived and described as whole, coherent units by Muslim scholars, are seen as lacking continuity, reading/sounding like independent pieces merely juxtaposed and difficult to link to one another as it should be the case in coherent and cohesive texts. (cf. 3.4).

In the following chapters, (VII, VIII and IX) we shall examine cohesion and coherence in the Qur'ān and investigate the problems raised by these textural dimensions when the text is transferred into English. While doing so, we shall keep such claims in mind and shall

attempt to find out why they have been made and whether they are justified at all.

While investigating these aspects the Qur'ān in transfer and as done in Chapter V on structure, we shall attempt to answer the following questions:

- i) does texture and its components (cohesion and coherence) raise problems in the transfer of the Qur'anic text into English?
- ii) if so, what are these problems and why do they occur?
- iii) how are these problems dealt with by the translators?
- iv) how do they affect the translator's task and the target reader's perception of the text texture and the text meaning?

As already mentioned above, Qur'anic texture in transfer will be examined in relation to two macro textual dimensions, one of which is cohesion. Cohesion is, in turn, investigated in terms of only two types of cohesive relations: inter-sentential connection and personal co-reference.

The reasons for selecting these two aspects of cohesion in particular are the following:

1. Both inter-sentential connection and personal co-reference seem to raise a great deal of problems for the reader of the Qur'anic text, resulting into the difficulty to perceive how cohesion and continuity are achieved in the source-text. Inter-sentential connection and personal co-reference have been described as sources of problems in the processing of the original text by al-Jurjānī, (1933);

al-Suyūṭī, (1935); al-Zarkashī, (1957); and Ibn-Qayyim al-Jawziyya (n.d.)

2. The differences existing between Arabic and English (the source and target-languages) on the use of these two cohesive devices. Such difference lie at the level of both systemic grammatical rules and context-dependent norms and conventions. The existence of such differences can already predict potential problems of equivalence between source and target-texts when dealing with such cohesive relations;

3. Finally, the ad-hoc use made in the Qur'ān of these devices, makes them interesting phenomena to investigate and especially so, when involved in translation.

Before starting the next chapter which investigates the problems raised in transfer by the first cohesive device, let us just remind the reader that the investigation of the problems and the examples illustrating them are performed on and taken from only part of Chapter Two of the Qur'ān, extending between verse 1 to 74.

CHAPTER SEVEN

QU'RANIC COHESION IN TRANSFER: THE CASE OF INTER-SENTENTIAL CONNECTION

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7.0 INTRODUCTION

As mentioned above, the present chapter will examine the first of the two cohesive devices used in the Qur'ān and will investigate the problems raised by it in the transfer of the Qur'anic text into English.

7.1 INTER-SENTENTIAL CONNECTION IN ARABIC

Before proceeding to the actual investigation of the problems encountered by the Qur'ān translator when dealing with this cohesive, textual device, let us first survey inter-sentential connection as used in Arabic in general then in the Qur'ān.

Arabic makes use of inter-sentential connection as a text-forming device that turns subsequent sentences into cohesive and coherent texts, by joining them one to another. (cf. al-Suyūṭī, vol.2, (1935:255-258 and 319-321); al-Jurjānī; al-Zarkashī, vol.4, (1957:101-114); Ibn Qayyim al-Jawziyya, (n.d.:185-188).

Inter-sentential connection is used in Arabic both explicitly and implicitly. Arabic, however, has a preference for overtness when it comes to joining sentences. In this case, subsequent sentences are joined by explicit connectors which are lexical items called hurūf al-'aṭf. These are "wa", "fa", "hattā", "lākin", "lā", "bal" and "'aw". They each join constructions in different types of relationships.

Some of these lexical items fill the function of connectors/junctors as well as that of coordinators or subordinators, depending on whether the resulting relation is inter-sentential or inter-clausal. This is particularly

the case of two among them "wa" and "fa".

When investigating the problems raised by Qur'anic overt inter-sentential connection, when translated into English, we shall focus on connection via "wa" in particular. The decision to do so can be explained by the following reasons:

First of all, because of space limitations, it is rather difficult to examine inter-sentential connection via more than one junctor. Secondly, "wa" as a junctor is not only versatile but generic as well. As such, it has a multifunctional quality as it is used to set a wide range of relations between the sentences it links. Moreover, "wa" is extensively used in Arabic to establish both intra and inter-sentential relations. Thirdly, because of these qualities, inter-sentential connection via "wa" is not only frequently used in the Qur'anic text but has also produced cases of inter-sentential relations, specific to the Qur'anic text alone. Finally, inter-sentential connection via "wa" is described in the specialists' work mentioned above as a potential source of problems for the Qur'ān reader. Such problems will undoubtedly be encountered by the Qur'ān translator when processing the source-text. It would be interesting to find out whether this cohesive device raises problems when the Qur'anic text is transferred into English.

Let us now look at the characteristics of this junctor/connector in details.

The Connective/Junctor "wa".

"Wa" is an overt connective, extensively used in Arabic, for both intra-sentential and inter-sentential junction/connection.

In intra-sentential connections, "wa" is used both as a coordinator and subordinator. As a coordinator "wa" joins speech items of equal or opposite quality (words, phrases, clauses) and can be seen as the equivalent, in English, of the coordinator "and" (cf. al-Suyūṭī, (1935:255); 'Abbās, (1961:412); al-Jurjānī, (1933:152-158); al-Zarkhashī, (1957:101-108); Cantarino, (1975:11-20); Wright, (1955: 325-330)).

As a non-coordinator "wa" introduces circumstantial clause (al-jumla al-hāliya) also called adverbial clause, i.e. clauses expressing an attendant circumstance to the main predicate in the main clause. The relationship established via "circumstantial wa" varies. It may express temporality, adversity, co-occurrence, causality or explanation. The type of relationship is not explicitly expressed but is recovered by the reader from the co-text and the context in which the text is embedded.

In inter-sentential connection or junction, the primary function of "wa" is best described by Cantarino (1975):

"wa is the most generally used conjunctive particle. It connects sentences without implying any closer, more logical relationship".
(Cantarino, 1975, Vol.3: 11).

Because of its generic and neutral nature, "wa" establishes different types of relationships between the sentences it joins, and, therefore, fulfils different

functions such as: addition, contrast, causality, consequence (result), temporal sequentiality, logical sequentiality etc.

Considering the loose relationship primarily established between the joined sentences and the neutrality of the junctor "wa", the specific semantic relationship occurring between the joined sentences and the function assigned to the junctor itself, are not determined by "wa" as such but are, rather, recovered by the reader from information provided by (1) textual (or co-textual) clues such as, the sentences order, the propositional/semantic content, other cohesive devices linking the two sentences, etc; (2) contextual clues; (3) knowledge of the world.

As an inter-sentential connective/junctor "wa" has a text-forming function. It works as a cohesive device linking pairs of subsequent sentences and, as such, achieves progression in the text and creates continuity. Describing the function of "wa" as an inter-sentential junctor/connective, Sa'Adaddin, (1987) equates it to the value and function of a full stop as it "activates in the mind of the native receivers the concept of terminating a "jumla" that is a complete unit of sense". (Sa'Adaddin, 1987:142). He further adds that parallelly "wa" "progressively activates in the native Arabic text users the expectation of a new, yet related unit of sense". "Wa" in its inter-sentential and text-forming function can be described, in his opinion, as anaphoric (regressive) as well as cataphoric (progressive).

Although explicit relations between sentences are very much favoured in Arabic, covert inter sentential connection is a frequently used device.

Inter-sentential relationships are kept covert in

Arabic in the following contexts:

1. When the second sentence stands in (a) an adjectival relation, whereby the second sentence is descriptive of the one preceding it; (b) an emphatic relation (corroboration) ta'kid whereby the second sentence comes to emphasize the statement made in the preceding one. In both cases the relationship is clear and easily recovered and understood and, therefore, does not have to be explicit. (cf. al-Jurjānī, (1933:152-58), al-Zarkashī, (1957:108-8) and Ibn Qayyim al-Jawziyya, (n.d.:442-435).

2. When the second sentence is simply juxtaposed to the one preceding it, i.e. in cases where the second sentence has very little link with its predecessor as it deals with a completely different and new topic.

3. When the second sentence, although appearing to be semantically joined to the preceding one, is not on the same plane and, therefore, cannot be overtly joined to it. In such cases, the first sentence could be the speaker's mere description or narration of an event, while the second sentence, a comment made by the speaker about the event/situation or the participants involved in it. Such a situation is called in Arabic [isti'nāf] (resumption).

In cases of implicit inter-sentential relations, the reader has to retrieve the covert link in order to understand the meaning of the relation as well as how it progresses from one sentence to another. The reader when dealing with covert inter-sentential-relations in texts (i.e. not out of context), should be able to recourse to several sources of information to help him infer the missing relation such as, the co-text (linguistic) in which the text occurs, the context both situational and cultural and his experiential knowledge of the world.

7.2 INTER-SENTENTIAL CONNECTION IN THE QUR'ĀN: A GENERAL SURVEY

The reader of the Qur'ān is presented with a text that could be described as mainly "overtly articulated" i.e, a text where the relations (connections) between subsequent sentences are often explicitly (overtly) expressed in the surface structure of the text, via inter-sentential connectives/junctors. The following reasons could be put forward to justify the predominance of overt inter-sentential connection in the Qur'anic text.

1. The preference in Arabic in general and, therefore, in the Qur'anic text, for explicitly expressed relations between subsequent sentences as explained in 7.1.
2. The communicative goal/purpose of the Qur'ān: the ultimate goal of the Qur'ān is to convey the message of Islam to the readers and convince them to adopt its teachings and principles as their way of life and their code of conduct. As such, the understanding of the text is expected to translate into action (i.e. change to the new code of conduct and live by the rules and regulations of Islam). Considering such a goal, the text aims at being as accessible as possible to the reader and thus avoiding risks of misunderstanding and ambiguity, by using explicit devices such as overt inter-sentential connection.
3. The use of explicit inter-sentential connection in the Qur'anic text can also be explained by the fact that it aims at "managing" the reader's understanding and interpretation of the text by guiding him towards the intended communicative goal. This, in turn, narrows down the scope of interpretation whenever specifying is crucial to grasping the text meaning.

4. Overt junction/connection could be considered as the expression of the text producer's point of view or opinion on the events and situations observed and on the relationships established between the sentences in the text. This feature of overt inter-sentential connection seems to apply particularly to the Qur'anic text whereby the speaker (God) often intervenes to convey a point of view, a judgement, a warning, a promise, etc, in relation to events and situations.

Although there is a preference in both the Arabic language, in general and the Qur'ān for explicit inter-sentential connection, this does not exclude the fact that the Qur'anic text equally makes use of covert inter-sentential relations, whereby the relationship between sentences are implicit, i.e. left to the inferred/recovered by the reader via further interpretative work.

The use of implicit relations between the sentences of the text can be justified, first, by the systemic rules, norms, preferences and conventions in Arabic, on avoiding the use of explicit inter-sentential connection in certain context, (cf. section 7.1 above). Another reason could be that, sometimes, the relationship is evident and easily inferable by the reader/analyst of the text. Overtly expressed junction in this case, is judged superfluous and redundant. More specific to the Qur'anic text, is the aim to involve the reader actively in unveiling the meaning in particularly crucial parts of the text. The reader of the Qur'ān is, indeed, not expected to be passive. By a great deal of interpretative work, especially in the case of implicitness, the readers of the Qur'ān contribute, in person, to the search for the text meaning. We shall not, however, go any further on this issue as our goal is to focus on overt inter-sentential connection via "wa".

The description of the Qur'anic text as a text with a predominantly overt inter-sentential connection and a lesser use of implicit inter-sentential relations, does not mean that dealing with this aspect of text cohesion, is a simple and straightforward task.

In fact, we shall attempt to demonstrate in the rest of this chapter that inter-sentential connection via "wa", as used in the Qur'ān, can be a serious source of problems, not only in the processing of the Qur'anic text but more importantly (because more relevant to the present research), in the text transfer into English.

7.3 INTER-SENTENTIAL CONNECTION: INVESTIGATING TRANSLATION PROBLEMS

The C.A. of the seven translations to their original counterpart, reveals the occurrence of shifts in some translations, in the way inter-sentential connection via "wa" has been dealt with in transfer.

Similarly, when the translations are next compared to one another, differences become clearly apparent in the approaches adopted by the translators in the transfer of this crucial cohesive device.

A closer look at these changes shows that the shifts and the differences displayed in the translations have occurred in relation to the following aspects:

- i. The level at which the equivalent relation is set in the target-text.
- ii. The equivalent relation conveyed in the target-text in terms of explicitness/implicitness.

iii. The choice, when explicitness is adopted, of the overt relation that conveys most adequately the meaning intended in the source-text counterpart.

We shall therefore examine Qur'anic inter-sentential connection in transfer based on these three types of changes, and attempt to identify and investigate the transfer problems that may have caused their occurrence. To do so, let us look at each case individually.

1. The Level of the Relation in the Target-Text

The C.A. of relations via "wa" between source-text sentences and their counterparts in the translations shows that differences have occurred in the ways translators have dealt, in transfer, with the source-text inter-sentential relations. Indeed, the same relation in the source-text has been translated as inter-sentential by some translators and as inter-clausal by others, as shown in the following examples.

However, before doing so, let us specify that no attempt will be made yet to deal with the issue of the explicitness/implicitness of the relations, for, this will be the topic of the following two sub-sections. We shall thus focus on the issue at hand, namely the level at which the relations are established in the target-text.

e.g. (QII:6 - 7)

إن الذين كفروا سواء عليهم أأنذرتهم أم
لم تنذرهم لا يؤمنون 6 ختم الله على
قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة
ولهم عذاب اليم 7

khatama [A]llāhu 'alā qulūbi-him wa-'alā sam' i-
him wa-'alā abṣāri-him ghishāwatun wa-laḥum
'adhābun 'aẓīmun.

In the source-text the last sentence [lahum 'adhābun 'aẓīm] is overtly joined via "wa" to the previous sentence. In the preceding text, the speaker describes the symptoms of disbelief in a series of coordinated clauses. In the last sentence [khatama [A]llāhu ...] the information is still about the same people but is not part of the description. It is an intervention by the speaker (God) informing the addressee(s) of the fate stored for the disbelievers. The information, although not descriptive, is joined by "wa" to the previous text in a loose relation.

In transfer, the relation as such is established at different levels by different translators: Pickthall, (1930) and Rodwell, (1909) see the relationship as being inter-sentential, therefore emphasizing the independent status of the last sentence which is juxtaposed to the previous sentence, and leaving the relation implicit.

Allah hath sealed their hearing and
their hearts and on their eyes there is
a covering. Theirs will be an awful
doom. (Pickthall, 1930:32).

(See also Rodwell, 1909:339).

The rest of the translators, however, seem to consider the relation as being established between clauses.

To Sale (1882) and Mawdūdī (1967) the equivalent of source-text [lahum 'adhābun 'aẓīm] (they shall suffer grievous punishment) is, therefore, a clause joined via the coordinator "and" to the clause preceeding it in an additive clausal relation. Both are, in fact, embedded in a complex sentence in which clauses describing the characteristics of those who disbelieve are simply added to one another.

God hath sealed up their hearts and
their hearing, a dimness covereth their

sight, and they shall suffer grievous punishment (Sale, 1882:294).

(See also Mawdūdī, 1967:57).

Asad, (1964) has also translated the relation as inter-clausal. However, he sees the relation as consequential in nature.

God hath sealed their hearts and their hearing and over their eyes is a veil; and awesome suffering awaits them. (Asad, 1964:4).

The causal relation has also been translated by a covert equivalent using punctuation, a semi-colon, thus establishing an additive.

God hath set a seal on their hearts and their hearing,
And on their eyes is a veil; Great is the penalty they (incur). (Alī, 1916:18).

e.g. (QII:19).

أو كصيب من السماء فيه ظلمات ورعد وبرق
يجعلون أصابعهم في آذانهم من الصواعق حذر
الموت والله محيط بالكافرين 19

aw ka-ṣayyibin mina al-samā' i fī-hi ẓulumāt
un wa-ra'dun wa-barqun yaj' alūna aṣābi' a-hum
fī' ādhāni-him mina al-ṣawā' iqi ḥadhara al-
mawti wa-[A]llāhu muḥiṭun bi-al-kāfirīn.

In the source-text, the sentence [[A]llāhu muḥiṭun bi-al-kāfirīn] is joined to the previous sentence with "wa". It is a sentence in apposition, an intervention by the speaking, warning the addressee(s) of God's omnipotence, after describing the state of loss in which the hypocrits find themselves in the previous text, (using a simile). In translation, Rodwell, (1909); Pickthall, (1930) and Ali, (1916) have conveyed the relation as inter-sentential, although they have differed about expressing it explicitly or leaving it implicit.

They thrust their finger in their ears
by reason of thunderclaps, for fear of
death. Allah encompasseth the disbel-
ievers (in His guidance). (Pickthall,
1930:35).

They press their fingers in their ears
to keep out the stunning thunder-clap,
the while they are in the terror of
death. But God ever round
The rejecter of Faith. (Ali, 1916:20).

The other translators, however, see the relation in the target-text as occurring between clauses rather than sentences and have used either punctuation or the inter-

clausal connectors "but" or "for" to join the clauses:

... They put their fingers in their ears because of the noise of the thunder, for fear of death; God encompasseth the infidels (Sale, 1882:296).

... they put their fingers into their ears to keep out the peals of thunder with terror of death: but God encompasses [with his might] all who deny the truth. (Asad, 1964:6).

... they stick their fingers in their ears to ward off death because the thunderclaps, for God will soon be rounding up disbelievers. (Irving, 1985:2)

e.g. (QII:25)

... كلما رزقوا منها من ثمرة رزقا قالوا
هذا الذي رزقنا من قبل وأوتوا به
متشابهاً ... 25

kulla-mā ruḏiqū min-hā min thamratin
riḏqan qālū hādhā alladhī ruḏiqnā min
qablu wa' -ūtū bi-hi mutashābihan wa-
lahum fī-hā aḏwājūn muṭahharatun wa-hum
fī-hā khālīdūna

In the source text, the sentence ['ūtū bi-hi mutashābihan] is understood to be in apposition, and is joined to the sentence before it by "wa". The sentence is not part of the description of life in Paradise. Rather, it is an explanation provided by the speaker (God), who intervenes to explain the impression of having been given the same fruits before. (cf. al-Zarkashī, (1957:57)). The description is resumed right after the sentence with [wa-lahum fī-

hā azwājūn muṭahharatun.....]. The sentence in apposition is, therefore, not on the same level as the rest of the description and as such is loosely linked by "wa" to what precedes it.

In translation, Pickthall, (1930), Ali (1916) and Sale (1882) have translated the relation as an inter-clausal one whereby the clauses are joined using either punctuation or inter-clausal connectors "and" or "for".

- In an additive relation:

So ... so often as they eat of the fruit thereof for sustenance, they shall say, this is what we have formerly eaten of; and they shall be supplied with several sort of fruits having a mutual resemblance to one another ... (Sale, 1882:298)

- In a causal relation:

Every time they are fed
With fruits therefrom,
They say: "Why, this is
What we were fed with before,"
For they are given things in similitude, ...
(Ali, 1916:22).

For Rodwell, (1909) and Irving, (1985), on the contrary, the relation is inter-sentential:

overt:

... so often as they are fed therefrom with fruit for sustenance, they shall say, "this same was sure sustenance of old". And they shall have it like given to them. Herein ... (Rodwell, 1909:340).

covert:

Each time they are provided with fruits from it for their sustenance, they will say: "This is what we were provided with before!" They will be given similar things and have clean-living spouses ... (Irving, 1985:4).

Finally, Asad, (1964) sees the last sentence as being in apposition the way it is interpreted in the source-text, and has translated the causative relation overtly in the target-text.

e.g.:

Whenever they are granted fruits therefrom as their appointed sustenance, they will say, "it is this that in days of yore was granted to us as our sustenance" - for they shall be given something that will recall that [past]. And these ... (Asad, 1964:7).

See also (QII:49), (QII:57), (QII:61) and (QII:72) where similar differences have occurred in the transfer of the text into the target-language.

The illustrative examples examined above show that no total agreement has been reached, on any of the cases, among the seven translators, as to the level at which the equivalent relation in the target-text should be established. The fact that the translators have opted, in each case, for translating the source-text inter-sentential relation as either inter-clausal or inter-sentential is a clear indication that dealing, in transfer, with such an aspect of the Qur'ān cohesion is more complex than it first appears to be.

A closer look at the outcome of the C.A. reveals that the main problem encountered here by the Qur'ān translator is to decide whether the equivalent relation in the target-text should be inter-sentential or inter-clausal. In other words, decide on the type of equivalent constructions that should be joined in the relation, as well as on their degree of dependency, to convey a meaning equivalent to that found in the relation between the source text sentences.

Examining the differences displayed in the translations and comparing the translators' choices to their original counterpart, it becomes clear that these differences and, therefore, the problem of making adequate decisions which underlies their occurrence, could find an explanation in the first stage of the translation process, i.e., the source-text analysis.

As explained earlier (cf. 4) there is a strong dependency relation between source-text analysis and transfer, whereby the latter is greatly affected by the outcome of the former. In the specific case of the cohesive device dealt with here, identifying the type of relationships joining the text sentences is first and foremost a source-text analysis task where the translator attempts to determine how the sentences in the source-text relate to one another to convey cohesion and continuity. However, the choices and the decisions made about the relations between source-text sentences, will undoubtedly affect the decisions made later in transfer and will certainly be reflected in the end-product, i.e. the target-text. Consequently, if different interpretations are made by the translators of an inter-sentential relation in the source-text, they are very likely to affect the equivalent chosen to translate the relation in the target-text.

Going back to the differences identified in the compared translations, and based on the dependence between source-text analysis and transfer described above, the differences in the translators' choice of the equivalent relation in the target-text, could, therefore, be explained by a difference in the translators' perception and interpretation of the relation itself in the original text.

This, in turn, shows that identifying cohesive inter-sentential relations via "wa" in the source-text is not

always straightforward.

The occurrence of these differences and thus of the difficulty to determine the source-text relation underlying them could be explained by the following factors:

1. Source-language specific rules and norms:

As we have mentioned before, connection via "wa" is very versatile and sometimes, ambivalent, due to the neutral and multifunctional nature of the connector "wa". Indeed, relations via "wa" can be established, in Arabic, between both sentences and clauses. "wa", therefore, fills the function of coordinator and subordinator but also that of discourse junctor/connector/adjunct (cf. 7.1). Because of these characteristics, it may sometimes be difficult to determine whether the relation established is inter-clausal or inter-sentential.

Moreover, the difference between clause and sentence, in Arabic, is not clearly cut. The criteria for distinguishing between the two are not structural/formal but rather semantic and contextual. What makes a sentence is the fact that it constitutes a semantically complete and independent unit. Williams, (1982) explains to this effect that the sentence ... "is defined informationally as a complete thought and not formally" (Williams, 1982:33).

Carter, (1968:199), quoted by Williams, (1982) also describes the sentence in Arabic as a unit of thought, an utterance called [jumla mufīda] and best translates by "sentence" in English. He then contrasts it with the [jumla] which is the equivalent of "the clause".

Given the rather subtle distinction between the two constructions in Arabic, it is not unlikely that the reader, sometimes, encounters difficulties in deciding on the level of relations via "wa".

2. Source-text Specific Aspects of Inter-sentential Connection via "wa"

The neutrality and flexibility of the connector "wa" and the variety of relations it can establish between different types of constructions as well as the subtle distinction between clause and sentence in Arabic, seem to have contributed to creating a Qur'ān-specific and unconventional use of inter-sentential connection. We shall attempt to show that the rather ad-hoc use of this cohesive device in the Qur'ān may, sometimes, add to the difficulties already raised by the language-specific features viewed above.

Before doing so, let us first say that thanks to the characteristics of inter-sentential connection via "wa", the Qur'anic text makes use of such a cohesive device to establish a wide range of straightforward relations:

- (a) additive relations joining sentences of similar value and fulfilling parallel syntactic functions;
- (b) contrastive/adversative relations joining subsequent sentences of opposite semantic content whether these sentences are both affirmative or one affirmative and the second negative;
- (c) explicative relations (causative/justificative) whereby the second sentence provides the cause for

what occurs in the first one;

- (d) consequential relations, whereby the second sentence is the result or the consequence of what is conveyed in the previous one.

In spite of the neutrality and multifunctional nature of "wa", such relations are often easy to identify thanks to clues provided in the linguistic co-text and/or the context, both situational and cultural, in which the text is embedded.

It is the Qur'an-specific use (ad-hoc) of inter-sentential connection which seems to raise problems for the translator. Indeed, the C.A. shows that they are cases of inter-sentential connection, via "wa" where determining the cohesive relation joining the sentences is not so obvious.

Inter-sentential connection via "wa" is used, in such cases, to establish relations between sentences in the following contexts:

- Joining sentences involving ellepticized material.
- Joining sentences involving shifts of speakers, addressees and topics from one sentence to another.
- Joining sentences that are not in direct succession.
- Joining sentences in very loose, indefinite relations.
- Joining sentences situated at different levels of discourse.

The C.A. has, indeed, demonstrated that identifying

such relations is difficult because the sentences are joined in rather loose relations, where meaning is identified via clues from co-text, knowledge of the world and context. The task of identifying these relations is further complicated, not only by the rather indefinite distinction between clause and sentence in Arabic, but also by the already complicated linguistic environment in which these sentences occur: (ellipsis, sudden shifts, loose connection etc.). Such linguistic co-texts, indeed, require a greater deal of interpretative work to perceive the intended cohesive relation between the joined sentences in the text. Given these reasons, the translator is very likely to find it, sometimes, difficult to determine the level at which the source-text sentences are meant to connect.

Another source-text feature which may have contributed to the difficulty in determining the level of relations via "wa" is the Qur'anic punctuation system. Indeed, we have already mentioned that the punctuation system found in the Qur'ān is for the ritual reading and reciting of the text (cf. Chapter One, 1.4). Nothing in the Qur'ān punctuation is especially set to determine the boundaries of sentences and clauses in the text or the type of relations they enter into. This, in turn, makes such a punctuation system of little help to the translator when it comes to finding clues on the level of the joined constructions.

3. Transfer-Related Factors

The differences in the equivalents suggested by the translators when dealing in transfer with the level of the relation in the target-text, are only partly justified by what occurs in the source-text analysis.

Indeed, taking into consideration the differences between Arabic and English on inter-clausal and inter-sentential connection and on the use of the junctors "and" and "wa". And, keeping in mind the specific use made of inter-sentential connection via "wa" in the Qur'anic text and the difficulty of identifying such relations, it is possible to show that the differences displayed in the compared translations can also be explained by what happens in the second stage of the translation process: transfer.

In contrast to Arabic where the distinction between clause and sentence and the relations they enter into are not so clearly cut and depends greatly on the meaning of constructions, the co-text and context, the two are much more distinct in English. The difference is overt and resides not only in the meaning but also in the structure, the type of para-linguistic devices used and the function assigned to the construction.

Relations between clauses are structural not textural or text-forming. It is the grammatical structure that links clauses one to another and make the sentence, in which they are embedded "hang together". Clauses forming a sentence are joined by what Halliday and Hasan call "structural integration" (cf. Halliday and Hasan, 1976:2,6-9).

Relations between sentences, on the other hand, are cohesive, text forming, and used to build unified cohesive

and coherent units/texts. Such relations are semantic not structural in nature and their outcome, i.e. the text, is a semantic unit, a unit of meaning, not a grammatical one. The connectors joining sentences in English are discourse adjuncts or conjunctives. (cf. Halliday and Hasan, 1976: 9-13 and 227-230). (See also 6.1 in the present research).

The distinctive features between sentence and clause in English described above lead, in turn, to restrictive syntactic rules on the use of the two constructions as well as on the relations they may establish in texts. Indeed, English, in contrast to Arabic, leaves little room for ambivalence when it comes to sentences and clauses and requires greater specificity from language users.

Going back to the use of inter-sentential connection in the Qur'ān, in general and the source-text in particular, such syntactic language rules mean that when translating into English, the Qur'ān translator dealing with this aspect of the text, i.e. cohesion, has to be more specific as to the equivalent level of the connection when transferring source-text inter-sentential relations via "wa".

In other words, the translator has no choice but to decide between the inter-clausal or inter-sentential level to establish the relation in the target-text, using the norms and conventions operating in English, such as overt para-linguistic devices.

In the examples examined above, the last sentence in each case comes as an intervention by the speaker warning, explaining, specifying, predicting the future, etc. ... (a very frequently used device in the Qur'anic text). Moreover, we have seen that such relations occur in contexts where there is a sudden turn in discourse such as sudden

shifts in speakers, addressees, spatial and temporal settings, change in focus and perspective, change of topic etc. ...

From the two features described above, we can safely affirm that these relations as conveyed in the source-text are not inter-clausal but inter-sentential, whereby the second sentence joined to the preceding text signals a major change in the text. Translating such relations by inter-clausal equivalents has resulted in a shift in meaning, and thus in the translator's failure to establish semantic equivalence between source and target-texts. In other words, the translator's choice has led to the distortion of the meaning intended in the source-text.

Indeed, because of the difference in English between clause and sentence, and the fact that inter-clausal and inter-sentential relations convey different meanings, deciding to translate the source-text relation as inter-clausal will certainly affect meaning equivalence between source and target-text at this level.

Looking at the cases where inter-clausal relations have been adopted, it becomes clear that in each case, the last clause is syntactically part of a larger, more complex, construction, i.e. the sentence and is closely joined to the previous clause. Semantically, the information conveyed in the clause is part of the text preceeding it, and completes its meaning. This is not the message meant to be conveyed by the source-text.

A look at the versions where inter-sentential relations have been adopted, shows a different meaning conveyed by such relations which highlights the fact that the last construction, a sentence, in each case stands in a looser, although cohesive, relation to its predecessor

and presents the information conveyed by the last sentence as an utterance made by the speaker on the situation dealt with in the previous text. Opting for inter-sentential connection enables the target reader to interpret the relation along those lines given that the properties of the sentence construction viewed above, will lead him to such an interpretation.

Translating the source-text inter-sentential relations by inter-causal ones may have serious repercussions on transfer. Indeed, interventions of the speaker warning, explaining, specifying, predicting, etc. conveyed in the last sentence of a Qur'anic text, as shown above, are crucial messages with powerful pragmatic meaning and function. They aim at either changing the addressee(s) attitude or warning him/them off an action or a thought that goes against the teachings of Islam. A crucial goal of the Qur'ān as a scripture and the very reason for its revelation. Translating in English inter-sentential relations by inter clausal equivalents would fail to convey such a meaning and transfer its pragmatic impact.

II. Differences in expressing the inter-sentential relations in terms of explicitness/implicitness.

This is the second set of differences identified in the comparative analysis in relation to the way translators have dealt, in transfer, with overt inter-sentential relations via "wa". In each of the cases examined, the relation has been translated either by an equally overt equivalent or left implicit. And, with each case, the difference in the translators' approaches has revealed yet another dilemma encountered by the Qur'ān translator.

The overtness of the source-text inter-sentential

relations via "wa" can be, and has been, preserved when the text is translated into English. This is possible when an overt equivalent is equally required by the target-language (English) norms in parallel contexts and/or when explicitness is necessary to the target-reader's understanding of the relation.

An even closer equivalence is sometimes possible when the connector "wa" in Arabic corresponds to its counterpart "and" in English both in terms of function and the resulting cohesive relation it creates between the joined sentences. The C.A. has found a number of such cases where transfer into English is problem-free. We shall not dwell any longer on these easily transferable cases. Rather, we shall focus on cases where transfer presents more challenge to the Qur'ān translator.

Indeed, there are cases in the Qur'anic text (source-text) where transfer is not that straightforward, i.e., where the source-text inter-sentential relation via "wa" is not so easily reproduced in the target-text, let alone through the junctor "and". This seemsd to apply particularly to the following cases:

1. Dealing in transfer with recurrent inter-sentential connection via "wa".

The source-text contains a large number of such cases, where several subsequent sentences are joined by "wa" resulting, therefore, in a repetitive use of the junctor. Such a device is frequently used in the Qur'ān and is perfectly acceptable in Arabic.

Looking at the compared translations it appears clearly that the translators when dealing with these cases, have differed on whether to opt for overtness and thus

reproduce the recurrence of the connector or avoid it by adopting implicitness, as shown in the following examples:

e.g. (QII:45)

واستعينوا بالصبر والصلاة وإنها لكبيرة
! لا على الخاشعين 45

Wa-ista' īnū bi-al-ṣabri wa al-ṣalāti wa inna-hā
la-kabīratun illā 'alā al-khāshi' īna

In the source-text, the sentence [inna-hā la-kabīratun illā 'alā al-khāshi' īna] is overtly joined via "wa" to the preceding sentence. In the sentence itself the speaker after having called the listener to seek help in prayer and patientce, intervenes to emphasize that keeping up prayer is not an easy task except for those who are humble.

The relation joining the two sentences can be seen as an additive relation, whereby the speaker after instructing the addressees adds information concerning the instruction (command) for emphasis purpose.

The relation, however, can also be understood as causal/explanatory, whereby the speaker intervenes to explain the reasons for the command given in the previous sentence: (It is to test your belief that God instructed you to keep up with a task that would be hard for some of you).

In transfer, the translators have diverged on how to convey the relationship in the target-text:

Irving, (1985); Asad, (1964), and Pickthall, (1930)

opted for explicitness, making the relationship joining the two sentences overt.

eg:

1. "Seek help through patience and prayer, since it is exacting except for the submissive." (causal)
(Irving, 1985:5)

eg:

2. "Seek help in patience and prayer; and truly it is hard save for the humble-minded". (additive emphatic relation)
(Pickthall, 1930:37)

eg:

3. And seek and in steadfast patience and prayer: and this indeed is hard thing for all but the humble. (causal)
(Asad, 1964:11)

The rest of the translators, conveyed the relationship implicitly, via punctuation, as done by Rodwell, (1909:342); Alī, (1916:28), Mawdūdī, (1967:73) and Sale, (1882:305-306).

eg:

1. ... seek help with Ṣalat and fortitude: no doubt, Salat is a hard task but not for those obedient servants.
(Mawdūdī, 1967:73)

eg:

2. Ask help with perseverance and prayer; this is grievous unless to the humble ...
(Sale, 1882:305-306)

Those who have opted for implicitness, i.e., the majority may have thought that the relationship can be retrieved by the target reader without being made explicit. To enable him to do so, the translators have used other cohesive devices available in English, such as deixis (referring a second time to ṣalāt/prayer as "it" or "this", etc. ...), and the repetition of "prayer".

In other words, to avoid what they seem to consider unacceptable redundancy in English, the translators have provided the reader with enough clues in the co-text to recover the implied relation.

e.g. (QII:49)

وإذ نجيناكم من آل فرعون يسومونكم سوء
العذاب يذبحون أبناءكم ويستحيون نساءكم
وفي ذلك بلاء من ربكم عظيم 49

wa-idh najjaynā-kum min 'āl fir' awna yasūmūna-kum
sū'a al-'adhābi yudhabbihūna abnā'a-kum wa-
yastahyūna nisā'a-kum wa-fī dhālika balā'un min
rabbi-kum 'aẓīmun.

The last sentence [fī dhāliha balā'un min rabbi-kum 'aẓīmun] is linked to the one preceding it with "wa". The sentence is not part of the narrative but rather an intervention by the speaker explaining that such hardship is a trial by God i.e., justifying the purpose for the Jews' suffering on the hands of the Pharaoh. The relation is, therefore, a causal one, although occurring between sentences at different levels of discourse.

In transfer, the relationship is dealt with differently:

- (1) The relation is conveyed overtly via the junctor, "and" as done by Mawdūdī (1967)

Recall the time when we delivered you from the slavery of Pharaoh's people. They had inflicted dreadful torment on you; they killed your sons and left your daughters alive. And in this was a hard trial for you from your Lord.

(Mawdūdī, 1967:73)

- (2) The relation is translated by a covert equivalent as in Sale's, (1882); Rodwell's, (1909); Alī's, (1916); Pickthall's, (1930), and Irving's, (1985).

1. Remember when We delivered you from the people of Pharaoh, who grievously oppressed you, they slew your male children, and let your females live: therein was a great trial from your Lord.

(Sale, 1882:307)

eg.

2. When we rescued you from Pharaoh's household, they had been subjecting you to the worst torment, slaying your sons and sparing your women. That meant such awful testing by your Lord!

(Irving, (1985:5)

- (3) Finally, Asad, (1964) understood the function of the sentence occurring after "wa" as one of apposition. In translation, Asad conveyed the relationship as follows:

eg. And [remember the time] when We saved you from Pharaoh's people who afflicted you with cruel suffering, slaughtering your sons and sparing

[only] your women - which was an awesome trial from your Sustainer (Asad, 1964:11).

Here again most of the translators have opted for leaving the relation implicit in the target-text. The reason for doing so seems to be that the relation (causal/explanatory) can be understood via inferencing by the target-text reader.

The co-text seems, indeed, to provide the reader with the needed clues, not only in the form of cohesive deictic expressions: "therein", "in this", "this", "that" but also through the explanatory semi-colon punctuation sign ":" and, in the case of Irving, by adding the more explicit "... that meant ...".

Looking at the translations suggested for both examples, it is clear that the majority of translators, in each case have opted for implicitness. The decision to do so could be explained by their belief that reproducing each occurrence of the junctor "wa", in the case of "addition", by "and" is rather redundant and obsolete. Such repetition is, indeed, believed to be unacceptable in English. The decision to opt for implicitness could have been further strengthened by their understanding that overtness is unnecessary to the target reader who can easily infer it from the co-text. In such cases, the translator has made use of punctuation, repetition and deixis to enable the target reader perceive the cohesive relation joining the sentences.

Dealing with repetitive inter-sentential connection via "wa" should, however, be done with caution from the Qur'ān translator. Indeed, because of the multifunctionality of "wa", the translator should be aware that the relations via this junctor are not always additive and

therefore, not always easily deletable, i.e. translated by implicit relations in English. If the relation turns out to be other than additive as in (QII:49), the translator should make sure, before opting for avoiding the repetition of "and", that the target reader is capable of retrieving the implied relation, as we shall see at a later stage in this section.

2. Dealing in Transfer with initial "wa"

Another case is the use in Arabic of the initial "wa" (wāw al-isti'nāf) to introduce new sentences/texts and by the same token join them to their predecessors. Such use is particularly frequent in the source-text (the Qur'ān), when a new theme is introduced or a new turn occurs in the discourse (change of addressee, intervention of the speaker, change of perspective, of spatial and temporal settings, etc ...).

The relation in such cases is often rather loose as "wa" merely joins the sentence (and the text) it introduces to what precedes it and marks the beginning of the next text, as explained by Sa'Addadin (1987):

(wa) activates in the mind of the native receivers the concept of terminating a "jumla" that is a complete unit of sense ... (and) progressively activate in the native Arabic text users the expectation of a new, yet related unit of sense".

(Sa'Addadin, 1987:142)

The semantic meaning of the relation is in this case determined by the co-text and the context in which the text occurs.

In the C.A. differences are noticable in the way translators dealt with such relations as shown in the following examples:

eg: (QII:8)

ومن الناس من يقول آمنا بالله وباليوم
الآخر وما هم بمؤمنين 8

wa-mina al-nāsi man yaqūlu 'āmannā bi-[A]llāhi
wa-bi al-yawmi al-ākhirī wa-mā hum bi-mu'minīna

In the source-text, "wa" introduces a sentence that begins the description of the third type of people: the hypocrits. The relation is additive. Before it, the text was describing another group, the disbelievers, and their attitude towards the Qur'ān and its message. The majority of the translators, when transferring the text into English, have preferred to do without an overt equivalent for the initial "wa", keeping the relation implicit as done by: Alī, (1916), Mawdūdī, (1967), Irving, (1985), and Sale, (1882).

eg.

1. Of the people there are some who say:
We believe in God and the last day ...
(Alī, 1916:20)

eg.

2. Then there are some people who say "we believe in Allah and the last Day " ...
(Mawdūdī, 1967:57)

eg.

3. Some people say: "We believe in God and the Last Day ... (Irving, 1985:3)

Rodwell, (1909:338), Pickthall, (1930:34) and Asad (1964:4) on the other hand, have opted for overtness and reproduced it in the target-text using initial "and":

eg.

Their hearts and their ears hath God sealed up ... for them a severe chastisement!

And some there are who say; "we believe in God and those who have believed, but they deceive themselves only and know it not."

(Rodwell, 1909:338)

The translators have differed on how to translate the relation in English. The majority, however, seems to have opted for implicitness, to conform to the target language norms and conventions which consider the use of initial "and" both unacceptable and obsolete.

However, those who have preserved explicitness by using the junctor "and" to introduce the equivalent sentence and join it to the previous text, may have done so, not only to avoid altering the source-text but also to enable the target reader perceive through the explicit "and" the idea that the non-believers, described in the previous text verses (6-7), and the hypocrits in the present text, are associated in their persistence to disbelieve as opposed to the believers described in the earlier text (1-7), hence, the use of overt "wa" in the source-text as explained by al-Şābūnī (1971:35). A similar approach has been adopted by the translators when dealing with other cases such as examples (QII:35), (QII:61) and (QII:65).

From the examples above, it is clear that, for each case, the majority's opting for not using an overt equivalent for "initial" "wa" is mainly to conform to norms and conventions operating in the target-language. Indeed, initial "and", is not favourably used in English. "And" is generally considered by English language users more as an inter-clausal joining device rather than a cohesive/text forming inter-sentential connector, as explained by Halliday and Hasan (1976):

The "and" relation is felt to be structural and not cohesive, at least by mature speakers, this is why we feel a little uncomfortable at finding a sentence in written English beginning with "And".

(Halliday and Hasan, 1976:233).

The junctor/connector "wa" is equally used in Arabic in initial position coupled with the temporal adverb "idh" (when/whenever) to join a sentence (and the text following it) to what preceeds it. "wa idh", in such cases, introduces episodes in a narrative and by the same token joins the successive stages of the story, therefore producing a cohesive and coherent text.

Narratives form a large part of the Qur'anic text and of the longest chapters in particular; hence the frequent and often repetitive use of "wa idh" as it is the case in the source-text.

The C.A. shows that, in transfer, there seems to be reluctance among most translators to use the equivalent of [wa-idh], i.e., "and when" to join the episodes of the story in the target-text. Instead, they used such expressions as "when", "whenever", "remember", "recall the time" etc. as shown in the following example.

eg (Q11:30)

وإذ قال ربك للملائكة إني جاعل في الأرض
خليفة قالوا اتجعل فيها من يفسد فيها
ويسفك الدماء ونحن نسبح بحمدك ونقدس
لك ... 30

wa-idh qāla rabbu-ka li-al-malā'ikati innī jā' i
lun fī al-ardi khalīfatan.

"Wa" here is used to introduce a sentence starting a new event, the story of Adam's creation and appointment on Earth. It also joins it to the preceding text, where the speaker argues with those who insist on disbelieving in spite of God's miracles and signs. Here again most translators have opted for using no junctor in the target text. cf Mawdūdī, (1967), Irving (1985), Sale, (1882) and Rodwell (1909), Alī, (1916):

eg:

1. So when your Lord told the angels: 'I am placing an overlord on earth'

(Irving, 1985:4).

eg:

2. When thy Lord said unto the angels, I am going to place a Substitute on earth ...

(Sale, 1882:300)

eg:

3. Just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth".

(Mawdūdī, 1967:65)

Asad, (1964:8), and Pickthall (1930:36) chose to preserve and reproduce the overt relation in the target-

text using "And when" to join the sentence (and text) to the preceeding one:

And when thy Lord said unto the angels: lo! I am about to place a viceroy in the earth ...

(Pickthall, 1930:36)

Further examples illustrative of this particular aspect can be found in several parts of the source-text but more particularly in the story of the Jewish people narrated between verses [40-120]. In each example, the majority among the translators opted for deleting the junctor in the target-text. It would seem that, here again, the translators who have opted for not using overtness via the equivalent "and when" in the target-text, have done so, on the understanding that such use would be both redundant and obsolete, especially that "wa idh" is frequently used, and at short intervals, in the source-text. The translators may have thought that the device is not only unacceptable in English but may even seem alien to the target reader.

Those who have opted for preserving the overtness by using "and when" in the target-text whenever "wa idh" occurs in the original counterpart, may have adopted this approach to preserve and thus convey in the target-text the purpose behind the use of repetition in the original, i.e. drawing the addressee's attention via recurrence to crucial historical events in the narrative or urging him to remember and therefore avoid the mistakes made by his ancestors.

However, when dealing, in transfer, with source-text inter-sentential connection via "wa", the Qur'ān translator should use discrimination. In other words, opting for covertness in transfer whenever such relations are encountered should not be a general rule.

Inter-sentential connection via this particular connector is, as we have already seen, versatile and ambivalent, making identifying the relations created, sometimes difficult. Their transfer into English could be problematic as well.

As far as the Qur'anic text is concerned, because of the characteristics of "wa", and the different types of relations it creates both in general (cf 7.1) and in the specific text of the Qur'ān (cf. 7.2), relations are established by "wa" between the text sentences which may first seem either loose or simply additive but which in fact carry specific meanings. As a result identifying such relations can sometimes be difficult.

The C.A. has, indeed, shown that a major dilemma arise, as the translators appear to have diverged on whether to preserve and reproduce the overtness of these relations or adopt implicitness on the assumption that they can be retrieved by the target-reader, as illustrated in the following examples.

eg. (QII:24-25)

فإن لم تفعلوا ولن تفعلوا فاتقوا النار
التي وقودها الناس والحجارة أعدت
للكافرين 24 وبشر الذين آمنوا وعملوا الصالحات
أن لهم جنات تجري من تحتها الأنهار
كلما رزقوا منها من ثمرة رزقا قالوا
هذا الذي رزقنا من قبل وأوتوا به
متشابهاً ... 25

wa-bashshir alladhīnā 'āmanū wa-'amilū al-
ṣāliḥāti anna la-hum jannātin tajrī min taḥti-hā
al-anhāru.

This text is joined by "wa" to the text preceding it,

where the speaker warns those who fail to imitate the Qur'ān and advises to believe in its authenticity and avoid God's wrath. In the present sentence, [bashshir alladhina āmanū wa 'amilū al-ṣāliḥāti] the speaker shifts to the opposite situation and describes the reward stored for those who believe. There is also a shift from addressing those who doubt (third person plural) to speaking to the Prophet (second person singular). The two situations are obviously in opposition but are merely joined by "wa". The contrastive relation is therefore not conveyed by "wa" but is rather inferred from the co-text in which the text is embedded, i.e., the use of antonyms such as [nār] (hell-fire) vs [jannā] (Gardens); [al-Kāfirīn] (those who disbelieve) vs [alladhina āmanū] (those who believe); as well as from the reader's experiential knowledge of the concepts of "reward" and "punishment" after death.

In transfer, all translators but one (Irving, 1985) have opted for explicitness via the connector "and" as in Mawdūdī, (1967) and Pickthall, (1930) or choosing the more specific contrastive: "but" as in Rodwell, (1909), Sale, (1882), Alī, (1916), and Asad, (1964).

eg:

1. But unto those who have attained to faith and do good works give the glad tiding that theirs shall be gardens through which running waters flow.
(Asad, 1964:7)

eg:

2. And give good news (O Muhammad), to those who believe in this Book and do good deeds (in accordance with its teachings). For them there will be gardens underneath which canals flow.
(Mawdūdī, 1967:61)

It would seem that when it comes to opting for an explicit equivalent, four out of five translators have decided for specifying the contrastive relation using "but" instead of the generic "and".

Only one translator, has decided for implicitness:

"... if you do not - and will never do so - then heed the Fire which has been prepared for disbelievers whose fuel is mankind and stones. Proclaim to those who believe and perform honorable deeds that they will have gardens through which rivers flow."

(Irving, 1985:4)

Irving may have thought that the target reader can infer that the relation is a contrastive one, from the co-text which, like in the source-text, provides the necessary clues (disbelievers, those who believe, fire, gardens) as well as from the universal general knowledge of the world shared with the source-text reader.

It is obvious that most translators do not consider leaving the relation implicit an adequate choice. The reason for such a decision could be that, because of the sudden shifts in topic and addressee, the translators seem to think that the target-reader may have some difficulty retrieving the relation between the sentence and the preceeding text, if covertly conveyed in the target-text as it is illustrated by Irving's translation, (1985).

Looking at this translation, it becomes clear that before deciding whether or not to preserve and reproduce the explicitness of the source-text relation in the target-text, it is crucial that the intended meaning underlying the relation established via "wa" in the source-text is

understood.

Moreover, it is important for the translator to make sure, whether opting for explicitness or implicitness, that the target reader is made to be able to perceive the relation between the target-text sentences. Indeed, contrastive relations in such contexts of reward and punishment are frequently used in the Qur'ān (source-text) as a persuasive device and as such should be adequately conveyed in the target text.

The Qur'ān translator has to make sure that deciding for implicitness is not achieved at the expense of the target reader's understanding of the text. In other words, leaving the relation between the target-text sentences covert should not make its interpretation by the target-reader require the recourse to information he has no access to, being a non-native speaker and alien to the cultural and historical background of the text. At any rate, understanding the relationship should not be more complicated for the target-text reader than it is for the reader of the original text, and must not depend on more interpretative work than it does in the source-text.

e.g. QII:19

او كصيب من السماء فيه ظلمات ورعد وبرق
يجعلون اصابهم في آذانهم من المواقق حذر
الموت والله محيط بالكافرين 19

aw ka-ṣayyibin mina al-samā' i fī-hi ẓulumātun wa
barqun wa-ra'dun yaj'alūna aṣābi'a-hum fī
'ādhāni-him mina al-ṣawā' iqi ḥadhara al-mawti wa
-[A]llāhu muḥīṭun bi-al-kāfirīna.

In the source-text, the inter-sentential connection is an overt relation, via "wa", between the last sentence [Allāhu muḥīṭun bi al-kāfirīna] (God encompasses those who disbelieve) and the preceding sentence [yaj'alūna aṣābi' a-hum fī adhānihim mina al-ṣawā'iqi ...]

The problem encountered by the translator when processing this portion of the source-text lies in the difficulty to identify the semantic relationship established, via "wa", between the two subsequent sentences.

Text [8-20] describes the hypocritical attitude of the third group of people towards God, the Prophet and Muslims; their unsuccessful attempts to deceive and the fate stored for them in the future. In the particular segment where the inter-sentential connection occurs, i.e. last part of verse [19] the speaker describes the uselessness of such an attitude, comparing the confusion of the hypocrites and their efforts to avoid seeing the truth to that of a group of people stuck in a thunderstorm and attempting to avoid hearing the thunderclaps, fearful of death. The following sentence, which is linked to the simile with the connective "wa" [...][A]llāhu muḥīṭun bi al-kāfirīna] (God encompasses the disbelievers), informs the addressee(s) of God's mighty presence around those who disbelieve and thus the pointlessness of their attempt.

The sentence [A]llāhu muḥīṭun bi al-kāfirīna] is seen by al-Ṣābūnī, (1981:37), al-Bayḍāwī, (n.d:97) and al-Mārāghī (1946:59) as a sentence in apposition, loosely linked, via "wa", to what precedes it i.e., the last sentence in a string of sentences describing metaphorically the hypocrites. The sentence [A]llāhu ...] is, therefore, not situated at the same level as the description. It is an intervention but the speaker (God) making a statement

about the situation described in the previous text.

The semantic meaning of the relation is determined by the co-text and on the context.

The interpretation suggested by the three exegets mentioned above sees the second sentence [[A]llāhu muḥīṭun bi-l kāfirīna] as the speaker (God) warning the addressees of the uselessness of their attempts to avoid lightening (or what it symbolises), because of God's omnipresence around them. The relation joining the two sentences would be a contrastive/adversative nature and can be expressed as follows:

[yaj' alūna aṣābi' a-hum fī ādhāni-him mina al-
ṣawā' iqi ḥadhara al-mawti[lākinna-[A]llāha
muḥīṭun bi al-kāfirīna]

In transfer, translators dealt differently with this relationship:

Rodwell, (1909:339); Pickthall, (1930:35) and Sale, (1882:296) chose covertness, leaving the implied relationship to be inferred by the target-reader.

1.

they thrust their fingers in their ears by reason of thunderclaps, for fear of death. Allah encompasseth the disbelievers (in His guidance). (Pickthall, 1930:35).

2.

... they put their fingers in their ears because of the noise of the thunder, for fear of death; God encompasseth the infidels. (Sale, 1882:296).

The other translators i.e. Alī, (1916); Asad,

(1964:6), Mawdūdī (1967:57) and Irving, (1985:4) on the other hand, opted for an overt relation via "but" or "for".

e.g. 1:

They press their fingers in their ears
To keep out the stunning thunder-clap,
The while they are in the terror of death.
But God never round
the rejecters of Faith (Alī, 1916:20)

e.g. 2:

... they put their fingers into their ears
to keep out the peals of thunder in terror
of death: but God encompasses [with his
might] all who deny the truth. (Asad,
1964:6).

All translators have agreed on translating the relation using a more specific connector: "but" or "for" which reflect the ambivalent interpretation of the relation in the source-text. However, all four translators obviously thought the target reader may not be able to infer the relation if the ambivalent and multi-functional "and" was used.

Let us focus on Rodwell's and Pickthall's translations and find out how they compare to translations where overtness has been adopted. The ultimate question raised by such translations is obviously whether or not the intended relation is recoverable by the reader if left implied. Indeed, given the linguistic context the two sentences occur in, i.e., the use of simile, and the shift from the comparison to the speaker's statement, a certain amount of inferencing is required from the reader to recover the relation.

Retrieving the relation between the two sentences in the target-text is based on the target reader's understanding of the simile and what it stands for, as well

as his awareness that the last sentence is a statement made in relation to the hypocrites about whom section [9-20] of the text is and not the people lost in the storm, they are compared to. Looking at the other translations we can see that translators not only have preferred overttness, but some of them even opted for using more specific relations, joining their sentences via other connectives than the generic "and" for the target readers' sake.

eg. (QII:47)

يا بني إسرائيل اذكروا نعمتي التي أنعمت
عليكم وإني فضلتكم على العالمين 47

yā banī isrā'īla 'udhkurū ni'matī allatī an'amtu
'alayk-um wa-annī faḍḍaltu-kum 'alā al-'ālamīna

The second sentence [anni faddaltu-kum 'alā al-'ālamīna] is linked to the preceding sentence [yā banī isrā'īl udhkurū ni'matī allatī an'amtu 'alay-kum] with the overt junctor/connective "wa". The relationship joining the two sentences is a relation of addition whereby the second sentence is added to the preceding one. The speaker, (God), first, asks the Jews to remember His favour upon them, then in the second sentence asks them to equally remember his preference of them over everyone else. The repeated command verb ['udhkū] (remember) is kept covert in the second sentence. When the implied verb is restored, the relationship will stand as follows:

yā banī isrā'īla-'udhkurū ni'matī allatī an'amtu
'alay-k um wa-[udhkurū] annī faḍḍaltu-kum 'alā al-'ālamīna

In transfer, most translators have opted for

preserving the explicit relationship, joining the sentences via "and", which in this case fulfils an additive function cf. Sale, (1882:306); Rodwell, (1909:342); Alī, (1916:28); Pickthall, (1930:37); Asad, (1964:11), and Mawdūdī, (1967:73).

eg. O Children of Israel! Remember those blessings of mine with which I graced you and how I favoured you above all people. (Asad, 1964:11)

Like in the source text, the target reader can easily infer that in the second sentence an additional favour was bestowed on the children of Israel and that they are requested to remember.

However, one translator, namely, Irving, chose implicitness to convey the relationship.

eg. Children of Israel, remember my favour which I have bestowed on you. I have preferred you over [the rest of] the Universe!

(Irving, 1985:4-5)

Looking at this translation, the question arises as to whether adopting implicitness changes the meaning of the original text. Indeed, remembering God's preference of them is intended to be the second favour to remember. Irving's translation, however, presents it as a separate announcement.

eg. (QII:57)

وَوَلَّلْنَا عَلَيْكَ الْغَمَامَ وَأَنزَلْنَا عَلَيْكَ الْمُن
وَالسَّلْوَى كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ 57

wa-ḡalalnā 'alay-kum al-ghamāma wa-anzalnā 'alay-kum-
al-mannā wa al-salwā kulū min ṭayyibāti mā razaqnā-kum
wa-mā ḡalamū-nā wa-lākin kānū anfusa-hum yaḡlimūn.

In the preceding portion of text, i.e. the first part of verse [57] and verses [55 and 56] before it, the speaker reminds the addressees (the children of Israel) of an episode in their history, referring to the story of their ancestors wandering, lost, in the desert of Sinai after being punished for their transgression of God's law. The speaker also tells to how, in spite of it, God provided them with food and shelter.

In the second part of verse [57] i.e. the last sentence, the speaker (God) in a sudden shift, announces, speaking of the Jews but to a different addressee, that they (i.e. the children of Israel mentioned in the previous text) did not harm Him but only harmed themselves.

The difficulty to determine the relationship linking this last sentence to what precedes it is caused by the following factors:

1. The shift from addressing the children of Israel (speaking to them) to addressing different person(s) (speaking about them).
2. Shift in the topic itself, i.e. from describing how God provided them with food and shelter, to announcing that their action harms themselves but not God and hence, the difficulty to see the link between the two topics and the way the text progressed (coherently) from one to the other.
3. The fact that some information has been withheld. When recovered, it explains the shifts described above and restores the apparent lack of coherence and continuity in

the text. The implied information may be inferred from the co-text, and the analyst's/reader general knowledge.

Indeed, the presence in the text of the verbal form [mā ḡalamū-nā] leads the reader to infer that these people actually committed some sort of transgression but failed to cause any harm through it. The implied information can equally be drawn from exegetical works. (cf. al-Qurṭubī (1935:409); Quṭb (1945:73); al-Marāghī (1946:118); al-Ṣābūnī (1981:60) and al-Ṭabarī (n.d.:102). The implied information when reestablished would produce the following text: [wa-ḡalalnā 'alay-kum al-ghamāma wa-anzal nā 'alay-kum al-mannā wa al-salwā kulū min ṭayyibāti mā razagnā-kum (fa-ḡalamū) wa mā ḡalamū-nā wa-lākin kanū anfusa-hum yazlimūn].

The last sentence [mā ḡalamū-nā wa-lākin kānū anfusa-hum yazlimūna] is, therefore, loosely linked to the preceding sentence via "wa" which merely joins the two. To understand the nature of the adversative relationship between the two sentences, it is crucial for the reader/analyst to retrieve the clues from the co-text and be aware of the implied information.

In transfer, translators approached this relationship in different ways.

Rodwell, (1909:343); Sale, (1882:309); Asad, (1964:12) and Mawḡūdī, (1967:79) have opted for explicitness using different devices.

via "and" or the more specific "however".

And we caused clouds to overshadow you, and manna and quails to descend upon your, saying ...: and

they injured not us but injured their own souls.

(Sale, 1882:309)

And We caused the clouds to comfort you with shade, and sent down unto you manna and quails, [saying] "Partake of the good things which we have provided for you as substance."

And [by all their sinning] they did no harm unto us - but [only] against their own selves did they sin.

(Asad, 1964:12)

(Remember that) We caused the cloud to overshadow you and provided with manna and salva for food, saying ... (in spite of this, your forefathers violated our commands), however, they did not harm Us but harmed themselves.

(Mawdūdī, 1967:79)

Both Asad and Mawdūdī, although opting for explicit junctors, also decided to insert the missing information between brackets in the text, avoiding any possibility of misunderstanding or ambivalence.

Mawdūdī has obviously used a more specific junctor "however", on the assumption that the target reader may have difficulty to infer the intended relation given the implied information underlying the text.

Pickthall, (1930) and Irving, (1985) on the other hand, adopted implicitness to convey the relationship between the equivalent sentences in the target-text.

eg.:

And We caused the white cloud to overshadow you and sent on you the manna and the quails

(saying): eat of the good things wherein we have provided you - We wronged them not, by they did wrong themselves.

(Pickthall, 1930:38)

We spread the clouds out to shade you and sent down manna and quail for you: "Eat some of the good things which We have provided you with!" They did not harm Us, but it was themselves whom they harmed.

(Irving, 1985:5)

Here again, because of the implied information involved, and the amount of the interpretative work required from the reader, recovering the intended relation joining the two sentences in the target-text seems rather difficult to achieve unless the reader is helped by restoring the missing information as done by Alī, (1916).

And We gave you the shade of clouds
And sent down to you
Manna and quails, saying
"Eat of the good things
We have provided for you:"
(But they rebelled);
To us they did not harm,
But they harmed their own souls.

(Alī, 1916:31)

eg. (QII:72)

وإذ قتلتم نفسا فادارءتم فيها والله مخرج
ما كنتم تكتمون 72 فقلنا اضربوه
ببعضها

wa idh qataltum nafsan fa-iddāra'tum fī-hā wa-
[A]llāhu mukhrijun mā kuntum taktumūna fa-qulnā
' idribū-hu bi-ba'ḍi-hā.

In the source-text, the sentence [[A]llāhu mukhrijun mā kuntum taktumūna] is a sentence in apposition, inserted in the narrative and after which the story of the Yellow Heifer is resumed. The sentence is loosely linked to its predecessor and comes as an intervention by the speaker informing the addressees that God is to bring forward the secret hidden by them.

Because of the looseness of the relationship and the great dependency on context (the knowledge of the story) which may make identifying the relation difficult even for the source-text reader, a question may rise as to the adequacy of opting for implicitness to convey the relation between the two sentences in the target-text.

Indeed, looking at the translations by Sale, (1882), Rodwell, (1909) and Irving, (1985), where implicitness has been adopted, one is bound to wonder if the target reader will be able to identify the intended relation.

eg.:

And when ye slew a man, and strove among yourselves about him, God brought to light what you have hidden.

(Rodwell, 1909:345)

The translators who opted for implicitness as well as established the relation between clauses instead of sentences, therefore missing the fact that the last construction [God brought ...] is an intervention by the speaker, have caused a change in the meaning in the target-text. The last sentence has become part of the narrative, functioning as the later part of the "when construction".

As to the rest of the translators, overtness has been chosen to convey the relation.

1. Remember ye slew a man
And fell into a dispute
Among yourselves as to the crime:
But God was to bring forth
What ye did hide.

(Alī, 1916:36)
2. For, O Children of Israel, because you had slain
a human being and then cast the blame for his
[crime] upon one another - although God will
bring to light what you would conceal.

(Asad, 1964:16)
3. And (remember) when ye slew a man and disagreed
concerning it and Allah brought forth that which
ye were hiding.

(Pickthall, 1930:139)
4. You should also recall to mind another incident:
you slew a man and began to dispute about the
murderer and accuse one another for it, but Allah
had decreed that what you were trying to hide,
should be disclosed.

(Mawdūdī, 1967:85)

Like Irving above, Pickthall and Mawdūdī have opted for inter-clausal relation in the target-text conveyed overtly by "and" and "but".

In Mawdūdī's version, the relation established between the two joined clauses is a contrastive/adversative relation which turned the last clause into a part of the narrative, therefore distorting the source text meaning.

Because most target-readers have no access to information on the story of the Yellow Heifer underlying the text, the three translators seem to think that the target reader may have difficulties identifying the relation in the target-text if "and" is used as a junctor. This would be the case unless the information is provided in the footnotes or the reader directed to other parts of the Qur'anic text where the story is narrated in more details. The translators seem to think that the relation of contrast, expressing the pointlessness of the attempt to hide the secret of the killing becomes clearer to the target reader, therefore avoiding misunderstanding or ambiguity.

eg. (QII:74)

ثم قست قلوبكم من بعد ذلك فهي كالحجارة
أو أشد قسوة وإن من الحجارة ما يتفجر منه
الأنهار وإن منها لما يشقق فيخرج منه
الماء وإن منها لما يهبط من خشية الله
وما الله بغافل عما تعملون 74

tumma qasat qulūbu-kum min ba'di dhālika fa-hiyya
ka-al-ḥijārati aw ashaddu qaswatan wa-inna mina
al-ḥijārati lamā yatafajjaru min-hu al-anhāru wa-
inna min-hā lamā yashaqqaqu fa-yakhruju min-hu

al-mā'u wa-inna minhā lamā yahbiṭu min khashyati
[A]llāhi wa-mā [A]llāhu bi-ghāfilin 'ammā
ta'malūna.

In the source-text the last sentence [mā [A]llāhu bi-ghāfilin 'ammā ta'malūna] is overtly joined to the preceding text by the junctor "wa". The last sentence is not part of the description contained in the previous text [wa inna mina al-hijāratī mā yatafajjaru min-hu al-anhāru wa ...]. It is a separate statement, an intervention by the speaker informing the addressees of God's unlimited and widespread knowledge of everything they do. The relation is loose as "wa" only joins this last sentence to what precedes it. To understand the relation it is crucial that the reader see it as a relation between the last sentence [mā [A]llāhu bi-ghāfilin 'ammā ta'malūna] and the sentence [thumma qasat qulūbu-kum fa-hiyya ka al-hijāratī aw ashaddu qiswatan] and not the one preceding it immediately. What comes in between is, in fact, a text further showing that the rocks (to which their hearts are compared) are sometimes softer and more sensitive.

In transfer, Asad, (1964:16). Sale, (1882:316); Rodwell, (1909:345); Alī, (1916:36) and Mawdūdī (1967:85) have chosen to convey the relationship explicitly in the target-text via the junctor "and" or the more specific "but".

eg.

1. But after seeing these Signs your hearts hardened and became as hard as rocks ... For there are some rocks out of which springs gush forth, and other ... And Allah is not unaware of what you are doing.

(Mawdūdī, 1967:85)

eg.

2. Then were your hearts hardened after this, even as stones, and exceeding them in hardness: for from some stones have rivers bursted forth, ... But God is not regardless of that which ye do.

(Sale, 1882:316)

Opting for explicitness could have been motivated by the translator's goal to preserve the source-text overttness or by his belief that the relation has to be explicit for the target reader's sake.

However, in the latter case and especially as far as "and" is concerned, keeping the relation explicit does not really help the target reader understand the relation, because so much contextual information is implied and needs to be restored/ recovered.

Irving, (1985:7) and Pickthall, (1930:39) on the other chose to translate the relationship between the sentences with an implicit equivalent.

- eg. Then even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness - For indeed, there are rocks ... Allah is not unaware what ye do

(Pickthall, 1930:390)

The question, when looking at Irving's and Pickthall's translations, is whether it is possible to rely on the target reader's ability to infer the relationship, if left implied, or make it overt and even use a more specific junctor as shown in the rest of the translations.

This last set of illustrative examples reveals yet again that translating in English inter-sentential

relations via "wa" as used in the Qur'ān, can be both a difficult and complex process, when it comes to deciding between explicitness and implicitness.

The cases examined above, confirm that there is nothing automatic about opting for implicitness whenever translating Qur'anic inter-sentential relations via "wa" into English. It is true that English avoids the repetitive use of this device or that of initial "and" as a junctor. In fact, English in general has a preference for asyndetical connection when dealing with cohesive, text-forming relations.

However, the fact that such conventions and norms operate in English should not be the only criterion guiding the translator.

It is clear from the cases examined above, that the majority among the translators have opted for explicitness. Their decision to do so can be explained by either the translator's aim to preserve the source-text "explicitness", or his belief that "overtness" is necessary to conform to the target text norms and/or to guarantee the reader's understanding of the relation.

The latter reason seems to be justified if we take into consideration the aspects drawn from the C.A., i.e., (a) the characteristics of the inter-sentential relation via "wa" (looseness and multifunctionality); (b) the rather complex and problematic linguistic co-texts in which such relations occur in the Qur'an, i.e. apposition, ellipsis, implied information, intervention of the speaker, shifts of addressees, special and temporal settings, etc.; (c) the great dependency on contextual knowledge both cultural and situational. Most translators seem to think that unless these relations are made explicit, they may raise serious

problems for the target reader.

Opting for implicitness on the other hand, although chosen by a minority of translators can be explained by the translator's understanding that preserving and reproducing overtness in English is superfluous and redundant as the target reader is capable of retrieving the relations from co-textual and contextual clues. Moreover, the translator may have been further motivated by the fact that overtness goes against the target-language rules and norms.

However, considering the complex co-texts in which such relations occur, the context dependency and the difficulty of identifying such relations even by the source-text reader, a question arises as to whether the target reader can recover the relation if implicitness is opted for by the translator.

Indeed, the Qur'ān translator has to make sure that deciding for implicitness is not achieved at the expense of the target-text reader's understanding of the text. In other words, leaving the relation between sentences covert should not make its interpretation by the target-reader require the recourse to information he has no access to, being a non-native speaker. At any rate, understanding the relationship should not be more complicated for the target-text reader, than it is for the reader of the original text, and must not depend on more interpretative work than it does in the source-text.

It is clear by now that the major problem encountered here by the Qur'ān translator when dealing with the inter-sentential connection via "wa", is the difficulty to reconcile preserving the predominantly overtly cohesive connection between the source-text sentences with achieving acceptability in the target-language and at the same time

ensuring the target reader's understanding of the text meaning.

The difficulty to achieve this goal is caused by (a) the contrast in conventions and rules operating in Arabic and English on the use of explicit/implicit connection; (b) the specific use made of the device in the Qur'ān and the difficulty to transfer it into English; (c) the differences existing between source and target readers' perception, expectations and knowledge.

Let us close this section by saying that opting for overttness or coverttness when translating Qur'anic inter-sentential connection via "wa" into English depends on different factors:

- 1) the translator's overall concept of equivalence both in general and in relation to a specific text he is to translate. This covers the translator's own translation norm i.e. faithfulness to the source-text or acceptability in the target-language and by the target-language reader;
- 2) The outcome of the translator's understanding of the relation between the sentences of the text at source-text analysis stage. This depends on the translator's identification of the relationship as well as on solving any problems of ambivalence or ambiguity raised;
- 3) A contrastive knowledge of the norms and conventions as well as preferences of source and target-languages on inter-sentential connection (here between Arabic and English;
- 4) Finally, the translator's assessment of the target-

reader's ability to understand the relation in the target-text if explicit and to retrieve it, if covert. This involves an awareness of the difference in the assumed knowledge stored by source and target-text readers (both experiential and specialised) and of the role of such knowledge in identifying and understanding the relationships between the sentences in both text.

III. Differences in Expressing Overt Inter-Sentential Relations in the Target-Text

This is the last aspect of inter-sentential connection via "wa" on which the translators have differed, as shown in the C.A.

In each of the examples examined in the previous section, suggestions by some translators to opt for covertness when translating the relations into English have been consistently matched by versions where these very relations have been explicitly conveyed by others. A closer look at the outcome of the C.A. also shows that among the translators who opted for explicitness, there is no consensus on using inter-sentential connection via "and" usually thought to be the automatic equivalent in English.

We have seen that the junctor "wa" in the source-text and Arabic in general (cf. 7.1 and 7.2) is a rather generic linking device which fills a variety of function, joining sentences in different types of relations. The semantic meaning of the relation is determined by the co-text and context in which the joined sentences are embedded.

Although the connector "and" in English is just as versatile as "wa", it is clear from the C.A. that some translators have, indeed, preferred to join the equivalent target-text sentences in more definite relations, using more specific and less ambivalent junctors than "and". (cf. examples 19, 25, 57 and 72 in the previous section II).

The reason for preferring more specific relations is obviously the translators' concern for the reader to recover the intended relation between the sentences which may be ambiguous and confusing if conveyed by "and".

Here again, the cases where specification seem to be needed are those which occur in what was called in the previous section, "problematic co-texts" i.e., different levels of discourse, (intervention by the speaker); shifts in speakers, addressees, spatial and temporal setting; use of apposition, elleipsis, implicit information ... etc.

The cases are context-dependent and require the recourse to specialised knowledge of the Qur'ān both situational cultural and historical/scriptural. Because of these characteristics, a great deal of interpretative work is expected to be made by the reader of the original text and therefore by the target-text reader.

The translators seem to think that if those inter-sentential relations are conveyed by "and", the target reader may not be able to grasp the specific relation intended to join the sentences because the co-text in the translation may not provide the necessary textual clues and/or the target reader is unlikely to be acquainted with the contextual (extra-textual) knowledge required.

The translators' decision for specification may have been strengthened by the fact that contrary to the source-text reader, the reader of the translation has little or no access at all to the exegetical works, mainly written in Arabic. As such, the target reader may have to rely totally on the translator.

Looking at the differences displayed in the compared translations, the main problem encountered by the Qur'ān translator after opting for overttness is to decide whether to reproduce, the rather generic character and ambivalence of the source-text relation, by using "and" as an equivalent for "wa" to join the target-text sentences or, be more specific and opt for straightforward relations

through unambiguous connectors making the target reader's task easier.

Deciding for conveying the relations via "and" may enable the translator preserve, in the target-text, the ambivalence of the original. Here again the translator adopting this option, may have done so, in order not to deprive his reader of the opportunity, also enjoyed by the source-text reader, to unveil the text meaning as an active reader through extra interpretative work.

A problem may arise when specification is adopted in the target-text: deciding for the most adequate equivalent for the intended relation, among different options offered by the target-language. This involves the choice of the most accurate alternative to "and". In each case examined above, translators have opted for different equivalent giving different meanings of the relation. A great deal depends of course on the translators' understanding of the relation in the source-text and their choice of the equivalent they perceive as the closest.

To sum up this chapter, let us confirm that inter-sentential connection via "wa" as used in the Qur'anic text can, indeed, be a serious source of problems when the text is being translated into English, whether these problems are related to determining the equivalent level at which the relations occurs in the target-text or finding the most adequate equivalent in terms of explicitness/implicitness or deciding for most accurate way to convey explicit relations in the translation.

7.4 Conclusion

Finally, let us conclude this chapter by saying that

dealing with translating Qur'anic inter-sentential connection via "wa" into English, depends on the following crucial factors:

(1) The systemic grammatical rules operating in Arabic and English in terms of inter-sentential connection as well as their contrastive features (differences and similarities).

(2) The norms, conventions and preferences set by Arabic and English as to the use of inter-sentential connection via "wa" in context-dependent situations. Here again the translator should be aware of the similarities and differences between the two languages.

(3) A thorough and comprehensive analysis of the phenomenon at source text analysis stage. Such an analysis should include identifying the relations standing between the source-text sentences and their functions in conveying cohesion and progression as well as determining the reasons for the use of explicitness, drawn not only from the norms and preferences in Arabic, but also from the specific use of the device in the Qur'ān.

(4) Awareness of the intended semantic meaning underlying the joined sentences in the source-text which is the element that should be conveyed by the equivalent target-text relation and made to be perceived by the target reader.

(5) The target-reader's ability to understand such relations and their role in producing cohesion, continuity and progression in the text should be made possible with adequate clues and indicators whether

these relations are translated as overt or covert.

(6) The ultimate goal of the Qur'ān translator when dealing with inter-sentential connection via "wa", in transfer (in English), should always be to convey continuity and progression, via equivalent semantic relations between the target-text sentences.

CHAPTER EIGHT

COHESION PROBLEMS IN TRANSLATING THE QUR'ĀN: THE CASE OF PERSONNAL CO-REFERENCE

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8.0 INTRODUCTION

This is the second type of cohesive relations examined by this research.

As done in the previous chapter on inter-sentential connection, we shall first look at co-reference in Arabic, then in the Qur'anic text, in general. Next, we shall proceed to investigating the problems raised by personal-co-reference in translating the Qur'ān into English and finally, close this chapter with appropriate conclusions.

8.1 PERSONAL CO-REFERENCE IN ARABIC

Personal co-reference is an extensively used cohesive device in Arabic to produce connectivity and continuity between sentences in texts. Before considering personal co-reference, as such, let us, first examine some characteristics of personal pronouns in Arabic and the way they affect the use of personal co-reference.

Arabic marks personal pronouns for gender (masculine/feminine) and number (singular, dual and plural). This, in turn, establishes a series of systemic rules on agreement between personal pronouns and their referents in cohesive co-referential relations.

1. where the referent is singular, whether masculine or feminine, the personal pronoun agrees with its referent in number and gender;
2. where the referent is masculine-plural, the personal pronoun should be marked as masculine-plural via [wāw al-jamā'a] (plural wāw).

3. where the referent is feminine-plural, if inanimate, the personal pronoun is marked as feminine singular, via [tā' al-ta'nīth) (feminine tā'), if, on the other hand, the referent is animate, the personal pronoun is marked as feminine plural by the use of [nūn-l-niswa] (feminine nūn).

4. where the referent is plural, of the "broken plural" type [jam' al-taksīr]:

(a) if masculine animate when in its singular form, the personal pronoun can be marked as masculine-plural, or feminine singular.

(b) if masculine inanimate, or feminine animate, or feminine inanimate in the singular form, the personal pronoun should be marked as feminine using either of the feminine markers: [nūn al-niswa] or [tā' al-t'nīth].

Let us now go back to personal co-reference as such and find out how it is used in Arabic.

If the personal pronoun in the text is used for first or second person, singular or plural, identifying the referent is usually straightforward, as both speaker and addressee are physically present in the situation and, therefore, easily traced by the reader/listener.

Third person pronouns, on the other hand, need to have their referents identified. In such cases it is crucial to determine the referent in order to interpret the personal pronoun and thus, the cohesive co-referential relation.

Third person pronouns in Arabic are:

huwa (singular masculine)	humā (dual masculine)
hiya (singular feminine)	humā (dual feminine)

hum	(plural-masculine)
hunna	(plural-feminine)

When a third person pronoun is used, and the referent is in the text (sentence) preceding the one where the pronoun occurs, the cohesive relation between referent and referring expression (pronoun) is, anaphoric. In straightforward cases, the referent, is usually present in the text.

However, the referent can also be present, "indirectly", in the text via the occurrence of another term which is derived from the same roots or is usually associated with it and, therefore, leads the reader to it.

The referent to which the personal pronoun refers can also be situated in the text that follows the pronoun. The relationship established is, in this case, cataphoric. The use of cataphoric personal co-reference in Arabic is justified by the user's goal to convey specific rhetorical purposes such as: (a) to attract the reader's attention to crucial information and incite his curiosity and interest, by presenting it as an indefinite personal pronoun then clarifying it with the full nominal form. (b), to underline the importance of a piece of information by using it twice, first, in the pronominal then the nominal form.

The referent is sometimes covert, i.e. absent from the text and in this case, recovered/inferred from the co-text, context, as well as the reader's knowledge of the world.

Finally, a pronoun in a co-referential relation can be traced, in Arabic, to several potential referents (multiple referents). In such cases, the most likely referent is the one closest to the personal pronoun (cf. Abbas Hasan, n.d.:181-191).

8.2 PERSONAL CO-REFERENCE IN THE QUR'ANIC TEXT: A GENERAL SURVEY

Before proceeding to the investigation of the problems raised in transfer by the use of personal co-reference in the Qur'ān, let us, first, survey its use in the Qur'anic text in general.

Personal co-reference is frequently used in the Qur'ān, as a cohesive textual device. al-Anbārī, quoted by al-Zarkashī, (1957) explains the use of personal pronoun in the Qur'ān by the following:

1. Achieving conciseness and avoiding repetition when not favoured, by using pro-forms instead of the initial full terms.
2. Signalling the high status of an entity, (mainly God, the Prophet Muhammad, and the Qur'ān) which, because of its prominence, does not need to be fully referred to and is, therefore, easily inferred by the reader from either his general knowledge of the world or the more specific knowledge the text.
3. Finally, expressing contempt and disdain towards some entities referred to in the Qur'anic text by omitting to mention their full names and referring to them by pro-forms. Such entities are usually people, or other creatures, who, by their acts or thoughts,

caused God's wrath.

On the same issue, see also al-Suyūṭī (1935), al-Jurjānī (1933), al-Zarkashī, (1957).

8.3 PERSONAL CO-REFERENCE IN THE QUR-ĀN: INSTIGATING TRANSLATION PROBLEMS

The comparative analysis of the seven translations to their original and of the translations to one another shows that differences have occurred in the way the Qur'ān translators have dealt, in transfer, with cases of personal co-reference and consequently with the way the resulting cohesion and continuity have been conveyed via co-referential relations in the target-text.

Looking closer at the differences displayed in the translations and comparing them back to their counterparts in the source-text, it appears clearly that the problem encountered by the translator at this point is to decide how to enable the target-reader perceive cohesion and continuity in the text and, thus, understand its meaning, when it comes to dealing, in transfer, with the Qur'anic ad-hoc use of personal co-reference. This seems to apply particularly to two aspects of cohesive co-referential relations in the Qur'ān.

1. Covert cohesive co-referential relations.
2. Ambivalent cohesive co-referential relations.

The differences identified in the C.A. seem to be caused by the divergence among the seven translators on how to deal, in transfer, with these two potentially problematic aspects of the Qur'anic use of cohesive co-

referential relations.

1. Covert Cohesive Co-referential Relations

In the source-text, this situation occurs when the personal pronoun(s) used in the text do(es) not seem to be in agreement (match) with the entity in the text likely to stand as its/their referent therefore, resulting in what seems to be a disruption of the text cohesion and coherence and the difficulty for the source-text reader to perceive the relation between referent and personal pronoun(s) and thus, understand the meaning conveyed in the text. In transfer, as shown in the C.A., the seven translators have dealt differently with the covertness of the co-referential relation and the apparent lack of agreement between personal pronouns and referents in the source-text.

Indeed, in each of the cases examined, some translators seem to have reproduced the apparent lack of agreement and the covert cohesive relation with it, while others have opted for operating the necessary changes to restore the cohesive relation and convey it explicitly in the target-text, as shown in the following examples:

eg. QII:31

*

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ
كُنْتُمْ صَادِقِينَ 31

* wa-'allama 'Ādama al-asmā'a kullahā thumma
'araḍahum 'alā al-malā'ikati fa-qāla 'anbi'ūnī
bi-asmā'i hā'ulā'i in kuntum ṣādiqīna.

Co-reference raises here a problem caused by (i) an ellipsed referent, (ii) a sudden shift from feminine

singular to masculine plural; (iii) an apparent lack of agreement firstly, between the pronouns and possessives and secondly, between all these and their potential referent(s).

In the first sentence ['allama 'Ādama al-asmā'a kulla-hā] (lit.: He taught Adam the names, all of them), [asmā'a] (names) is a noun marked, in Arabic, as feminine-plural. It is followed in the text by [kullahā] which is an adjective and agrees with it in both gender and number. The agreement is marked by [hā], a personal pronoun appended to [kullā].

In the next sentence, however, a sudden change of pronoun occurs, with no mention of a different or additional referent: ['araḍa-hum 'alā al-malā'ikati fa-qāla] (He presented them to the angels and said). Considering that [asmā'a] (names) is marked as feminine-plural and, that in contrast, [hum] (them) in ['araḍa-hum] is marked as masculine-plural, the reader may assume that the latter, i.e. [hum] in ['aradahum] refers to a different entity yet to be identified as it has not been mentioned in the text.

The shift to a different pronoun is further confirmed by the use, in the last sentence, of a demonstrative pronoun [hā'ulā'i] (those) equally marked as plural-masculine and, therefore, in agreement with [hum] in ['araḍa-hum] in the preceding sentence, but not with [hā] in [kulla-hā]. The task of the translator, in this particular case, is to identify the referent to which the personal pronoun [hum] in ['aradahum] refers, then find out the reasons for the shift from feminine-plural to masculine plural and finally, on the basis of information drawn, determine how cohesion and continuity as well as progression are conveyed in the text.

As far as transfer is concerned, the comparative analysis of the translations to the original text shows that the translators have approached this example in different ways.

In English, the lack of agreement does not occur, as the equivalent of [asmā'a] (things, everything) is not marked for gender, but just for number (plural). The problem encountered by the translator is therefore, not to deal with the lack of agreement but rather with the ellipsed referent on the basis of which the pronouns are interpreted.

Pickthall, (1930) has decided to reproduce the ellipsis in the target-text, therefore staying as close as possible to the source-text. He, however, provides his readers with footnotes signalling the ellipsed referent.

"And He taught Adam the names; all of them, then presented them to the angels saying: "inform me of the names of these if you are truthful".

(Pickthall, 1930:36).

Sale, (1882); Rodwell, (1909), Alī, (1916), Asad, (1964), Mawdūdī, (1967) and Irving, (1985), on the other hand, have opted for adapting the text to the target reader's perception by making the necessary changes and modifications. This is to allow the recovery of the referent, the perception of cohesion and coherence in the text and, therefore, ensure the reader's understanding of the intended meaning and avoid risks of misunderstanding, likely to arise as a result of the disruption of continuity in the text. This includes restoring the ellipsed elements: "The names of everything" or "the names of all things" and synchronizing the pronouns with their common referent as shown in the following translations:

eg.1: "After this, He taught Adam the names of all things. Then He set these before the angels and asked: "Tell me the names of all these things, if you are right".

(Mawdūdī, 1967:65).

eg.2: "He taught Adam all the names of everything; then presented them to the angels and said: "tell me the names of these if you are so truthful".

(Irving, 1985:4).

eg: QII:48.

*

واتقوا يوما لا تجزي نفس عن نفس شيئا و لا
يقبل منها شفاعاة و لا يؤخذ منها عدل و لا
هم ينصرون 48

* wa-ittaq ū yawman lā tajzī nafsun 'an nafsīn
shay'an walā yuqbalu min-hā shafā'atun wa-lā
yu'khaḍhu minhā 'adlun wa-lā hum yunṣarūna.

This example shows a disruption in cohesion and coherence caused by the sudden change in pronouns to plural-masculine in the last sentence from feminine-singular in the previous ones. This, in turn, creates an apparent lack of agreement between the personal pronouns in the joined sentences and leads to the difficulty to identify the referent of the last pronoun as well as the relation between them.

In the first sentence describing the Last Judgement Day, [lā tajzī nafsun 'an nafsīn shay'an] (no soul can avail another in anything) the entity referred to, i.e. [nafs] (soul) is mentioned in its full nominal form. In the two following sentences [lā yuqbalu min-hā shafā'atun] (no inter-section is accepted from her); and [lā yu'khaḍhu min-hā 'adlun] (no ransom is taken from her), the

personal pronoun, [hā] in [min-hā] (from her), is used to refer to [nafs] (soul) mentioned in the first sentence. [hā] is marked as feminine-singular, and as such agree with the referent [nafs] (soul) which is also marked, in Arabic, for the same gender, and number. Cohesion in the text, so far, is achieved via continuity of reference between the pronouns and their referent.

The last sentence [lā hum yunṣarūna] which, like the two preceding sentences, is equally a description of the treatment stored for people on the Judgement Day, and as such is simply added to the previous sentence by "wa". Considering this relationship the translator would obviously expect the last sentence or rather the pronoun used in it, to agree with the preceding ones and, by the same token, with the common referent [nafs] (soul). However, a shift occurs, as the personal pronoun used in the third sentence changes to [hum] (they), which, in contrast, is marked as masculine-plural. The sudden and unexpected shift can be confusing, as no other referent beside [nafs] (soul) has been mentioned so far in the text.

In transfer, the comparative analysis of source-text and translations shows that the following approaches have been adopted:

1. "Heed a day when no soul will compensate for any other soul in anyway. Intercession will not be accepted from him, nor will any alternative be taken from it. They will not be supported."
(Irving, 1985:5).
2. "...and remain conscious of [the coming of] a day when no human being shall in the least avail another, nor shall intercession be accepted from any of them, no ransom taken from them and none shall be recoured."
(Asad, 1965:11).
3. "Then guard yourselves against a day
When one soul shall not avail another

Nor shall intercession be accepted for her,
Nor shall compensation be taken from her,
Nor shall anyone be helped (from outside)."
(Alī, 1916:28).

4. "And guard yourselves against the Day when no one shall avail anyone else; nor shall intercession be accepted from anyone; nor shall anyone be acquitted for any (amount of) ransom; nor shall the guilty ones be helped from any quarter."
(Mawdūdī, 1967:73).

5. "And guard yourselves against a day where no soul will avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped."
(Pickthall, 1930:37).

6. "dread the day wherein one soul shall not make satisfaction for another soul, neither shall any intercession be accepted from them, nor shall any compensation be received neither shall they be helped."
(Sale, 1882:306). (cf. also Rodwell, 1909:343).

Like in the preceding examples, the translators differ in the way they have approached, in transfer, the lack of agreement between the personal pronouns and the absence of the referent, depending on whether the translator opted for closeness to the source-text or acceptability in the target-language.

Here again, reproducing, in the target-language, the text with its apparent lack of agreement between the pronouns and the implicitness of the referent, can, indeed, be disconcerting and confusing for the target-text reader as it has been for the reader of source-text. Both continuity of sense (coherence) and cohesion in the surface text are sacrificed for the sake of staying close to the source-text. (cf. Pickthall's translation).

In the second approach adopted by the other

translators, changes and modifications have been made to convey an overtly cohesive and coherent text. However, additional problems had to be dealt with in order to achieve this goal:

Firstly, because of different systemic rules in English and Arabic on gender marking, changes had to be made to conform to the target-language (English) systemic rules and conventions. Indeed, Arabic marks [nafs] (soul) as feminine in gender. When translating into English, the translators seem to disagree on whether to mark the equivalent (soul) in gender, as done in Arabic or to leave it neutral by using "it" and, if marked, whether it should be masculine or feminine.

Secondly, the translator has also to decide whether to restore, in the target-text, the nominal form, of the referent for [hum] (they) in [wa-lā hum yunṣarūna] (they are not helped) or reproduce the pronominal form on the assumption that the target reader will be able to infer the referent from co-text.

Finally, a decision has to be made, if the pronominal forms are preserved, on how to coordinate all these pronouns and synchronize them with their respective referents in order to convey continuity and coherence in the target-text.

Looking at the translations we shall notice that while Alī, (1916) has marked as feminine the personal pronoun referring to "soul" in the following sentences and then translated [hum] (they) in the last sentence by the neutral (anyone), Irving, (1985) used "him" in the first sentence, "it" in the second and "them" in the last sentence. Pickthall, (1930) on the other hand, translated the two pronouns in the first and second sentences by "it" then,

used "they" for [hum]. All three translators have reproduced, in the target-text, the apparent lack of the agreement and the disrupted cohesion and coherence.

The rest of the translators opted for a different solution to avoid such lack of agreement by using (a) plural pronouns "they" and "them" in the first and second sentences as well as indefinite pronouns such as "none", "anyone" and "ones" to translate the personal pronouns in the last sentence. (cf. Asad, Mawdūdī, Sale and Rodwell above).

eg. QII:72-73.

*

وإذ قتلتم نفسا فادارءتم فيها والله مخرج
ما كنتم تكتمون 72 فقلنا اضربوه
بعضها كذلك يحيي الله الموتى ويرىكم
آياته لعلكم تعقلون 73

* wa-idh qatalum nafsā fa-'iḍḍāra'tum fī-hā wa-
[A]llāhu mukhrijun mā kuntum taktumūna fa-qulnā
iḍribū-hu bi-ba'ḍihā kadhālika-yuḥyī [A]llāhu al-
mawtā wa-yurī-kum 'āyāti-hī la'alla-kum ta'qilūna

In the last sentence of this portion of the text, [fā qulnā iḍribū-hu bi-ba'ḍi-hā] (lit.: and we said: "strike him with parts of her), two cases of indeterminate referent occur. Indeed, both personal pronouns [hu] in [iḍribū-hu] and [hā] in [ba'ḍi-hā] seem to have no referent in the text. Let us examine each of them individually.

In [iḍribū-hu] (strike him), the personal pronoun [hu] which is marked, in Arabic, as masculine-singular, seems to have no referent in the preceding text. Indeed, the only possible candidate would be [nafs] (soul) which does not agree with the personal pronoun in one of its semantic properties: gender. [nafs] is marked as feminine in

Arabic.

Similarly, [hā] (her) in [bi-ba'di-hā] (parts of her) refers to none of the items or entities mentioned in the preceding sentences. Here again [nafs] (soul) may, first, appear to be the referent because of the agreement in gender and number with the personal pronoun [hā]. However, the translator soon realizes the impossibility of such an assumption because of the incoherence it engenders in the interpretation of the text. [hā] refer to the part of the sacrificed cow mentioned in text [67-71] and thus is not in the immediate co-text.

In transfer, the problem encountered by the translator lies mainly in deciding how to deal with the lack of connectivity caused by the undeterminacy of the covert referents, and thus, how to enable the target reader recover the text meaning.

Looking at the translations we shall notice that Rodwell, (1909), Irving, (1985) and Pickthall, (1930) have opted for reproducing, in the target-text, the implicitness and thus the indeterminacy of referent in the source-text as well as the disrupted cohesion and coherence:

- eg. "When you killed a soul and quarrelled over it, God was bound to bring forth whatever you had hidden. We said "strike him with some part of it"."
(Irving, 1985:7).

Other translators, i.e. Mawdūdī, (1967), Alī, (1916) and Sale, (1882) have decided for explicitness to avoid both undeterminacy, and the disrupted continuity, by using the full nouns to which the two pronouns refer rather than the pro-forms:

- eg. "You slew a man and began to dispute about the murder and accuse each other of it, but Allah has decreed that what you were trying to hide should be disclosed. So we commanded "Strike the corpse

Rodwell's, Irving's and Pickthall's decision to reproduce, in the target-text, the implicitness of the referents for the pronouns and to leave their interpretation and that of the cohesive co-referential relations to the reader may be explained by two reasons: the translators' attempt to stay close to the source-text by reproducing its implicitness and preserving the reader's role as an active participant in uncovering the target-text meaning; or by their assumption that the target reader is able to retrieve the implied referent and thus restore the text continuity.

However, in such a translation the target reader, like the reader of the source-text, is required to perform a great deal of interpretative work by recovering the implied information, which is drawn from specialized knowledge:

Firstly, the awareness of the connection between this text and the previous one in [67-71] as parts of the same narrative.

Secondly, the knowledge that chronologically in the story, the events described in [72], i.e. the addresses' killing of someone and their dispute about the killer, come before the events narrated in [67-71] (i.e. the command to sacrifice the Yellow Heiffer).

Thirdly, the knowledge of the cultural and historical background underlying the text, i.e. the actual story of the miracle of the dead man coming back to life to point at his killer after being struck by parts of the sacrificed cow carcass.

Finally, the resulting knowledge that the cow mentioned in the previous text [67-71] is the referent to which [hā] in [bi-ba'di-hā] (parts of her) refers, and that the body of the dead man referred to by [hu] in [idribū-hu] (strike him) refers to the man mentioned at the beginning of verse [72]: (and when you killed a soul ...).

The demanding task made on the target reader may explain why the other translators; Mawdūdī, Alī and Sale have opted for restoring the implied referents and restituting cohesion and coherence in the text. By doing so, these translators, seem to think that the target reader may not be adequately equipped (in terms of knowledge) to make the necessary inferences.

It is clear from the examples examined above that as mentioned before, the Qur'ān translator does indeed have difficulties determining how cohesion (and coherence) are conveyed via co-referential relations, in the source-text. This situation seems to be caused by two factors: (1) the sudden shift in personal pronouns in the text; (2) the absence (implicitness) of the actual referent(s) of the personal pronoun(s) occurring after the shift itself. When this happens, the text would start with an overtly expressed referent with which the personal pronoun(s) match both in gender and number, therefore creating cohesion via the continuity of reference between the personal pronoun(s) and their referent(s). A sudden shift to a different participant then happens with the new referent kept covert in the rest of the text, therefore, leaving the personal pronoun(s) used after the shift without explicit referent.

Sudden shifts in personal pronouns occurs in the source-text as the result of systemic rules in Arabic on marking personal pronouns in terms of gender and number, and the effect of such rules on the use of personal

co-reference. Shifts in pronouns can equally be explained by the unconventional use made of the device in the Qur'ān, where the sudden introduction of new participants occurs in a promoninal form, leaving it to the reader to identify the implied referent. Finally, such shifts could be the outcome of ellipsis or implicitness whereby the missing information includes the referent and, when restored, justifies the shifts.

The covertness of the referent, on the other hand, can be explained by conventions and norms operating in Arabic which favour implicitness (cf. 8.1) and/or by the intention to urge the reader to participate actively in uncovering the text meaning through a greater deal of interpretative work.

This situation results in (a) the difficulty to identify the cohesive relationship existing between the subsequent sentences in which the co-reference case occurs which, in turn, may lead to the further difficulty to determine how cohesion, continuity and progression are conveyed in the text; (b) the risk of misinterpreting the cohesive relationship as a result of the indeterminacy involved in identifying the covert referent and the possibility of multiple interpretation of the pronoun(s). Readers indeed are often easily tempted to trace the personal pronoun to an overtly expressed entity in the text, rather than look for an implied referent.

From the different ways translators dealt with the cases of cohesive personal co-referential relations, we can clearly see that this cohesive device can indeed raise serious problems for the Qur'ān translator, when the text is being translated into English.

Looking at the specific case of covert co-referential

relations described above, it would seem that after identifying the implied referent in the source-text, and determining the type of cohesive relations it has with the personal pronoun(s) referring to it, the Qur'ān translator still has to make the following decisions: preserve the covertness of the cohesive co-referential relation and, by the same token, reproduce the difficulty it entails in understanding the text meaning, or restore cohesion in the target-text by operating the necessary changes and modification to convey overtly the co-referential relation in his translation.

The decision for one option or the other is obviously greatly determined by the translator's initial translational norm, i.e. the translator's own overall approach to translation and his conception of equivalence between "faithfulness" to the source-text and acceptability within the target-language.

Looking at the translations it would seem that opting for preserving the covertness of the cohesive co-referential relations, in the target-text, is an approach adopted mainly by those among the translators whose aim is to stay as close as possible to the source-text by allowing very few changes, and preserving its characteristics. The decision could also be explained by the translator's assumption that the target reader is capable of restoring cohesion and continuity in the text by retrieving the missing referent and re-establishing the cohesive relation.

The translator may also have thought that by reproducing the covertness in the target-text he would equally preserve the Qur'ān reader's active role in uncovering the text meaning.

Deciding, on the other hand, for solving the problem, by restoring, in the target-text, the agreement between personal pronouns and referents and thus making the necessary changes, is a choice made by the translators who aim at achieving acceptability in the target-language by conforming to its grammatical rules, conventions and norms and ensuring the target reader's understanding of the text meaning.

Although primordial, the initial translational norm is not, however, the whole story. When dealing with the Qur'anic personal co-reference in transfer, the translator also had to address a number of more specific and crucial issues, none of which straightforward. Indeed, the C.A., shows, that deciding between the two options is just the initial problem. Whether opting for preserving the implicitness of the coherent co-referential relations in the target-text or for overtness, the translator may have further problems to solve.

Opting for implicitness and thus for reproducing the apparent lack of agreement and synchronisation between personal pronouns and referents may preserve certain features of the source-text and convey them in the target-text. However, in doing so it also reproduces the difficulty to perceive cohesion and coherence, and thus may jeopardise the target-reader's understanding of the text.

In such cases, the translator may assume that the target reader, like the reader of the source-text, will be able to interpret the situation, retrieve the implied referent and restore the agreement between personal pronouns and referents. The crucial question, however, is whether or not he is able of doing so?

The C.A. shows that the target-reader can, indeed,

work out the problems on his own if such a task only requires simple inferencing from clues in the co-text, or, if the grammatical systemic rules in English contrary to those in Arabic, are less marked for gender and do not entail puzzling shifts in personal pronouns.

However, in more complex cases, restoring implied referent and the agreement between the latter and the personal pronoun in the target-text may not be that simple because of the lack of crucial clues on which the target reader relies to re-establish the agreement and understand how continuity and coherence are achieved.

Indeed, the co-text in target-text may not provide the clues necessary to the retrieval of the covert referent and thus, to the explanation of the shift in participants. This is mainly because of differences in the systemic rules of Arabic and English, in terms of personal pronouns use, their marking for gender and number, and their agreement with their referent when used in cohesive relations. In other words, English being less marked for gender as far as personal pronouns are concerned, the target-text could display less clues to help the target reader retrieve the referent, if left out.

As to clues from the reader's knowledge of the world, the problem could be that the reader may not have been exposed to such knowledge, universal as it may be, to make adequate inferences and assumptions to retrieve the covert referent and thus solve the problem of lack of agreement. Similarly, clues drawn from the remote co-text in which the text is embedded (other parts of the source-text or of the Qur'ān) may not be known to the target-reader, hence the need to signal them to him.

Finally, the extra-textual information is usually very

specific to the source-text as it is very much embedded in its cultural background and situational context. The information is drawn from specialized knowledge and is not always accessible to the target reader. In fact, such clues are sometimes difficult to retrieve even by the source-text reader (especially the contemporary readers). However, contrary to the target reader, the source-text reader can recourse to exegetical works mostly written in Arabic while the target reader totally relies, in most cases, on the translator.

It is now clear, from the examples examined above, that by preserving, in the target-text, the covertness of the cohesive relation between personal pronouns and their "referent", faithfulness and closeness to the source-text may have been achieved but often at the expense of the text coherence and cohesion and thus its meaning. This is particularly well illustrated by Irving's translation (1985), where this approach has been consistently adopted, in all examples.

For the translators who have opted for restoring, in the target-text, the agreement between personal pronouns and their referents by making the necessary changes and re-establishing continuity, more problems have to be solved before such a goal is finally achieved.

It is crucial to acknowledge here that restoring the implied referent and reestablishing the cohesive co-referential relation is not always an option for the Qur'ān translator. As shown in some of the examples above, the target-language systemic rules (grammatical) regulating the use of personal pronouns and personal co-referential relations can sometimes impose the use of an explicit referent. In such cases, the translator has no other choice but to conform to the target-language rules,

(English).

Opting for restoring cohesion and coherence in the target-text by using an explicit referent, and re-establishing agreement between the latter and its pronoun(s), could equally be the result of the translator's decision to enable the target reader perceive the target-text as a cohesive and coherent message and thus avoid risks of misinterpretation and misunderstanding.

To restore agreement between the personal pronoun and its actual referent and re-establish the text continuity, the Qur'ān translator has, first, to determine the cause(s) of the shifts in personal pronouns, then, identify the referent if left covert. In the following stage, he should make sure that the personal pronoun(s) and the referent(s) agree and, finally determine in the light of the new information, how cohesion and coherence are achieved in the text.

Identifying the intended (covert) referent is not a transfer problem and should be solved at source-text analysis stage. The reader (analyst) of the Qur'ān has at his disposal an array of sources of information which could help him handle this problem:

(1) his acquaintance with the systemic rules in Arabic on the use and marking of personal pronoun as well as the use of personal co-reference as a cohesive device;

(2) the knowledge of norms and conventions set by Arabic on personal co-reference and personal pronouns;

(3) the identification of the communicative goal/intention underlying the use of the personal co-reference and the function assigned to it to convey continuity and cohesion in the text;

(4) his knowledge of the world (experiential and

conceptual) which enables him to make relevant inferences and assumptions on the referent and to interpret the personal pronoun as well as the resulting cohesive relationship;

(5) his knowledge of the context both cultural and situational, in which the text occurs;

(6) his acquaintance with the co-text both remote and immediate in which the text is embedded;

(7) his recourse to explanations provided by the Qur'ān exegetes and interpreters.

Finding the corresponding/equivalent counterpart for the referent in English, a transfer task, does not seem to be particularly problematic for the translator. Problems arise when the translator has to deal with the resulting effects of restoring the implied referent on the cohesion and coherence of the target-text i.e., the necessity to operate further changes; due to the appearance on the scene, of the newly restored referent, whether these are imposed by the target-language or required for the target-reader's sake. The aim being, of course, to present the target-reader with a cohesive and coherent text as shown in the examples above.

2. Dealing in Transfer with Ambivalent Co-referential Relations

In the source-text, personal pronouns in certain cases of cohesive co-referential relations, refer to more than one referent, therefore creating an ambivalent interpretation of the personal pronoun and its referent, as well of the cohesive relationship they create between subsequent sentences in the text. Such cases of ambivalent/ambiguous personal co-reference occur mainly because of systemic grammatical and lexical rules in

Arabic, which allows for more than one potential referent in co-referential relations. However, such ambivalence can also be an intentional use specific to the Qur'ān to involve the reader in actively uncovering the text meaning through extra-interpretative work.

In transfer, and in an ideal situation, the target reader should also be given the opportunity to experience the multiple interpretation of the referent, therefore allowing an equally wide interpretation of the personal pronoun and of the cohesive co-referential relationship. This, of course, requires that such ambivalence is equally feasible, in the target-text.

The question raised here is whether this is possible at all, given the systemic differences between Arabic and English and knowing that personal co-reference is greatly dependent on language-specific rules and norms? Moreover, it is also crucial to find out what happens to cohesion and coherence in the target-text if preserving ambivalence is not possible. Let us, first, look at some examples from the text and their translations in English.

e.g. (QII:17)

مثلهم كمثل الذي استوقد نارا فلما اضاءت
ما حوله ذهب الله بنورهم وتركهم في
ظلمات لا يبصرون 17

mathalu-hum ka-mathali alladhī istawqada nāran fa-
lammā 'aḍā'at mā ḥawla-hu dhahaba [A]llāhu bi-nūri-him
wa-tarakahum fī ḡulumātin lā yubṣirūna

The speaker starts with comparing a group of people. (those who act hypocritically) described in the text [8-20], to someone who lit a fire. In the relative construction [alladhī istawqada nāran ... (he who lit a fire)], [alladhī] (he who), the subject, is a relative pronoun referring to the person who lit the fire and is marked in Arabic as masculine and singular. In the following sentence, [fa-lammā 'aḏā'at mā ḥawla-hu] (and when it has lit around him), the personal pronoun [hu] is (masculine/ singular). It is easy to interpret the personal pronoun [hu] as referring anaphorically to [alladhī] (he who) (the person who lit the fire) as both agree in gender and number, and share the same semantic properties. Cohesion is, therefore, established between the two sentences via continuity of reference. The reader is, then, suddenly presented with an unexpected shift whereby the personal pronouns and possessives used in the following sentences are in plural:

1. [dhahaba [A]llāhu bi-nūri-him] (God went away with their light);
2. [taraka-hum fī ḡulumātin lā yubṣirūna] (left them in utter darkness, unable to see).

The shift is even more unexpected if we take into consideration the fact that [fa-lammā aḏā'at mā ḥawla-hu] (when it had lit around him), and [dhahaba [A]llāhu bi-nūri-him wa-taraka-hum fī ḡulumātin lā yubṣir'ūna] (God went away and left them in utter darkness, unable to see) are the two parts of one and the same complex construction. (When clause + consequence clause.)

In source-text analysis, there is a problematic case of co-reference involving the difficulty to determine the cohesive agreement between the personal pronouns, the possessives, and their referents, as well as a striking and confusing shift from plural to singular. This, in turn,

has disrupted the cohesion and coherence displayed, so far, in the text, and caused some difficulty in determining the relationships between the sentences and in following the progression from one to the other. The lack of agreement displayed in this text and the sudden shifts to plural, was explained by the fact that relative pronoun [alladhī] is ambivalent in Arabic, as it can be marked as singular masculine as well as plural masculine, (a less frequent use) (cf. al-Bayḍāwī vol I, n.d.:91).

In transfer, the translator has to decide how to deal, in the target-text, with the ambivalent referent of [alladhī] and the resulting lack of agreement between the latter and the following plural personal pronoun and possessives. The translator also has to deal with the disruption of cohesion and the difficulty to recover the continuity underlying the text.

Looking at the selected translations we can see that translators have dealt differently with this example:

1. Asad, (1964) has opted for the use of plural in all sentences, i.e. generalizing it to all pronouns and possessives and using the plural noun "people" to translate the relative pronoun [alladhī]. By doing so, all pronouns and possessives are made to refer to the same plural referent:

"Their parable is that of people who kindle a fire, but as soon as it has illuminated all around them, God takes away their light and leaves them in utter darkness".

(Asad, 1964:6).

2. Pickthall, (1930); Sale, (1882); Rodwell, (1909) and Irving, (1985) have chosen to reproduce the lack of agreement and, thus the difficulty of determining the relation between referent, personal pronouns and possessive.

e.g.: "Their likeness is the likeness of one who
kindleth a fire and when it sheddeth its light
around him, Allah taketh away their light and
leaveth them in darkness where they cannot see."
(Pickthall, 1930:35).

3. Alī, (1916) and Mawdūdī, (1967) have decided to use a definite nominal referent "a man" instead of an indefinite relative pronoun "he who", while preserving and reproducing the plural personal pronouns and possessives, and therefore, recreating the lack of agreement in the target-text and the difficulty resulting from it:

e.g.: "Their similitude is that of a man
Who kindled a fire;
When it lighted all around him,
God took away their light
And left them in utter darkness.
So they could not see."
(Alī, 1916:20)

From the translations viewed above we can see that the translators are divided into two groups:

1. Those who opted for staying close to the source-text, therefore reproducing, the lack of agreement between pronouns, possessive and referent which has resulted from the sudden shift, in the source-text, from singular to plural. Although this approach may have been an attempt on the part of the translator, to be faithful to the source-text, the target-language systemic rules make such an attempt impossible.

In English, the relative pronoun, when in a subject position, is more specific. It has to be preceded by a noun (someone, one, a man ... who ...) or a personal pronoun: (he who ...). It is in both cases marked as singular. In transfer from Arabic, the translator has to decide on the number of the equivalent for [alladhī], as

either singular or plural but not both. Ambivalence, in this case, is not possible in English.

The translators who have opted for closeness to the source-text had to use (he who) or (a man who) etc., which are all marked as singular. They have also reproduced the shift to plural in the following sentences: (their light) and (left them). This, in turn, presents the target reader with a text that is just as disconcerting and difficult to understand as the source-text, because of the lack of continuity both in terms of connectivity in surface text and in the underlying textual world (coherence).

2. Those who, on the other hand, have opted for solving the problems of ambivalence, lack of agreement and the difficulty of interpreting the cohesive relation for the sake of the target reader's understanding of the text, have chosen to synchronize the personal pronoun (them) and the possessive (their) with their referent and, therefore, have taken the plural interpretation of [alladhī] as the intended version. As a result an equivalent plural referent has been used, as in Asad's translation.

Adopting this second approach restores cohesion through continuity of reference and enables the target-reader to understand the meaning of the text.

e.g. (QII.26)

إن الله لا يستحي أن يضرب مثلا ما بعوضة
فما فوقها فاما الذين آمنوا فيعلمون أنه
الحق من ربهم وأما الذين كفروا فيقولون
ماذا أراد الله بهذا مثلا يضل به كثيرا
ويهدي به كثيرا وما يضل به إلا
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inna [A]llāha lā yastahī an yaḍriba mathalan mā
ba' ūḍatan fa-mā fawqa-hā fa-'ammā alladhīna āmanū fa-
ya' lamūna anna-hu al-ḥaqqu min rabbi-him ...

The problem encountered here is a problem of ambivalent personal co-reference, whereby in the last construction [fa-'ammā alladhīna āmanū fa-ya'lamūna anna-hu al-ḥaqqu min rabbi-him] (Those who believe know that it is the truth from their Lord), the personal pronoun [hu] affixed to [anna] can refer to two different referents creating an ambivalent interpretation. Indeed, [hu] can be seen as referring, anaphorically, to [mathalan] (i.e. "it", referring back to "example" mentioned in the previous text (QII:25)). The pronoun can also refer to the whole idea conveyed in the previous portion of text [... an yaḍriba mathalan mā ba'ūḍatan fa-mā fawqa-hā] (... striking an example, of a gnat or any thing above it). This type of co-reference is what is described by Halliday and Hasan as "extended reference" (Halliday and Hasan, 1976:52).

Both interpretations of the referent seem to be plausible as [hu] in [annahu] is marked in Arabic as masculine-singular and as such is in agreement with its referent [mathalun] (example) which, is also marked for the same gender and number. Parallely, in extended reference, [hu] also agrees in gender and number with [ḍarba mathalin bi ...] ((The idea) of striking any example where the substantive [ḍarba] ((the idea) of striking) is equally marked as masculine-singular.

In transfer, such ambivalence can be preserved in the target-text, as inanimate nouns, when singular, are generally referred to in English in the neutral personal pronoun "it". Because ambivalence is preserved in the target-text, the target reader, like the source-text reader, will equally have a wider range of interpretation.

The ambivalence of the referent in the source-text, does not raise any problems and has allowed the successful and problem-free transfer of the text from one language to another as shown in the following translations:

e.g.1: "Moreover, God will not be ashamed to propound in a parable, a gnat or even a more depictable thing: for those who believe will know it to be the truth from their Lord."

(Sale, 1882:299).

e.g.2: "Behold, God does not disdain to propound a parable of a gnat or of something [even] less than that. Now those who have attained to faith, they know that it is the truth from their Sustainer".

(Asad, 1964:7).

(cf. also Rodwell, (1909:340); Irving, (1985:4); Alī, (1916:22-23); Pickthall, (1930:35)).

e.g. (QII:35-36)

وقلنا يا آدم اسكن انت وزوجك الجنة
وكلا منها رغدا حيث شئتما ولا تقربا هذه
الشجرة فتكونا من الظالمين 35
الشیطان عنها فاخرجهما مما كانا
فيه ... 36

wa-qulnā ya' ādamu uskun anta wa-ẓawju-ka al-jannata
wa-kulā min-hā raghadan ḥaythu shi' tumā wa-lā taqrabā
hādhi al-shajarata fa-takūnā mina al-ẓālimīna / [36]
fa- 'azalla-humā al-shayṭānu 'an-hā fa- 'akhraja-humā
mimmā kānā fī-hi

In the sentence [fa- 'azalla-humā al-shayṭānu 'an-hā] the personal pronoun [hā] (it) in ['an-hā] can be seen as referring anaphorically to two possible referents both mentioned in the previous text: [al-jannata] (Paradise) or [al-shajarata] (the tree). The ambiguity of the personal reference is caused by an ambivalence in the meaning of the verb in [aẓalla-hūmā 'an-hā]. In Arabic, when the verb [azalla] co-occurs with the preposition ['an] and is followed by a noun, it either means that the subject caused

someone to err because of something or that the subject caused someone to be expelled from somewhere depending on the noun following ['an]. (cf. al-Ṭabari, vol 1, (1969); al-Ṣabūnī, vol 1, (1981); al-Bayḍāwī, vol 1, (n.d.)).

Depending on the meaning selected by the analyst for [azalla 'an], i.e. to "err from" or to "be expelled from", the personal pronoun [hā] in ['anhā] will refer to either [al-jannatu] (Paradise) in "caused them to be expelled from Paradise", or [al-shajaratu] (the tree) in "caused them to err because of the tree". Here again, both options seem to be adequate as both [al-shajaratu] (the tree) and [al-jannatu] (Paradise) agree in number and gender with the pronoun [hā] in ['anhā].

In transfer, the translator aiming at reproducing the ambivalence will find it difficult to do so, as English uses different verbs to express the two meanings of [azalla 'an]. The translator has to opt for one specific equivalent in English, choosing only one of the two meanings of [azalla 'an], "to err from" or "to be expelled from", which means opting for either "tree" or "paradise" as the referent.

Moreover, whether opting for one meaning of [azalla] or the other and for the respective referent corresponding to it, the translator still has to decide whether to restore the implied referent to which the pronoun "it" refers or to reproduce the implicitness in the target-text.

Looking at the translations, compared to source-text, it would seem that different options have been adopted:

Rodwell, (1909); Pickthall, (1930) and Asad, (1964) have opted for [al-Jannatu] "paradise" as the referent to which the pronoun [hā] refers, and, thus, for "to slip

from" or "to defect from" as an equivalent for [azalla 'anhā].

e.g.1: But Satan made them slip from it and caused them banishment from the place in which they were.
(Rodwell, 1909:341)

e.g.2: But Satan caused them to deflect therefrom and expelled them from the happy state in which they were.
(Pickthall, 1930:36)

Rodwell seems to assume that the target reader will be able to interpret the personal pronoun "it" as referring to "Paradise", mentioned in the previous text (QII:34) thanks to clues in the co-text: the adverb "from" used with the verb "slip" as well as the information contained in the following sentence (banishment from the place ...].

Pickthall, (1930) avoided using personal pronouns all together and, instead, established a cohesive relation between the two sentences via another type of cohesive device: the adverb "therefrom".

Alī, (1916) and Sale, (1882) while also opting for [al-jannatu] (Paradise) as the referent, chose to use the full nominal form instead of the pronoun.

e.g.3: But Satan caused these to forfeit paradise and turned them out of the state of happiness wherein they had been.
(Sale, 1882:302-303)

e.g.4: Then did Satan make them slip
From the (Garden) and get them out
Of the state (of felicity) in which
They had been.
(Alī, 1916:25-26)

Other translators, on the other hand, opted for [al-

shajaratu] (tree) as the referent to which [hā] refers, and, therefore, for the second meaning of [azalla 'an] (to be induced in error because of/by something). Like the translators in the previous group, they had to deal with the implied referent.

Indeed, Irving, (1985) has kept the referent covert, using only the personal pronoun "it" and leaving it to the target reader to infer that "it" refers anaphorically to the tree mentioned in the previous text, (QII:34). By the same token, the reader would identify the cohesive relation joining the two texts.

e.g.1: "Satan made them stumble over it and had them both expelled from where they had been living".
(Irving, 1985:4)

Mawūdūdī, on the contrary, has opted for restoring the full nominal form instead of using the pronoun out of concern for the target reader's understanding.

e.g.2: "After a time Satan tempted them with that tree (to disobey Our Command) and brought them out of the state that they were in".
(Mawūdūdī, 1967:65).

In this example, the source-text ambivalence is not allowed by the target-language systemic rules. The translator has to opt for one version or the other. However, the translator still has to decide whether to make the cohesive relation with the previous text overt, by restoring the implied referent or by using cohesive devices other than co-reference or leaving the referent implicit as in the source-text on the assumption that the reader will be able to restore it and understand the relation joining the two sentences.

The translators, in the first group of each approach,

by reproducing the pronominal form, consider the target reader able to infer its referent from the co-text, i.e. the verb used as an equivalent of [azalla]: "to be expelled from somewhere" (paradise) or "to be induced in error because of something" (tree).

The translators in the second group of each approach, opted, on the other hand, for using the full nominal form instead of the pronoun, on the basis that confusion and misunderstanding are likely to arise if the pronominal form is reproduced in the target-text.

e.g. (QII:45)

واستعينوا بالصبر والصلاة وإنها لكبيرة
! لا على الخاشعين 45

* wa-ista'īnū bi- al-ṣabri wa-al-ṣalāti wa inna-hā la-kabīratun illā 'alā al-Khāshi'īna.

In the first sentence, the speaker (God) instructs the addressees (the Jews) to seek help in patience and prayer. In the following sentence, the speaker uses a personal pronoun [hā] in [wa innahā lakabīratun] (it) in (and it is hard but for the humble ones). The personal pronoun [hā] is marked as feminine-singular. As far as the referent to which the pronoun [hā] refers, two possibilities are available: the personal pronoun can be seen as referring anaphorically to [ṣalāt] (prayer) which, shares both feminine gender and singular number with the personal pronoun [hā]. Opting from [ṣalāt] (prayer) is further justified by a grammatical rule in Arabic whereby, when more than one candidate are available as a referent, the one closest to the pronoun should be selected. (cf. al-Suyūṭī vol 4; (1935: 281-288); al-Zarkashī vol 4, (1957:23-42).

The second alternative is to consider this example of personal co-reference as a case of "extended reference", whereby, the personal pronoun [hā] refers to the idea expressed in the whole previous sentence, namely [al-isti'ānatu bi al-ṣabri wa al-ṣalāt] (the idea of seeking help in patience and prayer) which is also marked as feminine-singular, and as such equally agree with the pronoun [hā] in [inna-hā].

In transfer, the ambivalence is reproduced and conveyed, in the target-text, thanks to the target-language systemic rules. Indeed, both potential referents "seeking help ..." and "prayer" are neutral in gender and singular in number and as such can both stand as the entity to which the neutral-singular personal pronoun "it" refers, as shown in the following examples:

e.g.1: "Seek help through patience and prayer, since it is exacting except for the submissive".
(Irving, 1985:5).

e.g.2: "Seek help in patience and prayer; and truly it is hard, save for the humble minded".
(Pickthall, 1930:37).

(cf. also: Alī, (1916:28); Rodwell, (1909:342); Asad, (1964:11) and Sale, (1882:305-306).

However, one translator seems to think that specification is necessary. Indeed, Mawdūdī, (1967) has opted for [ṣalāt] as the referent and used it twice. Repeating [ṣalāt] in the following sentence, not only avoids ambiguity but also establishes, a cohesive relation between this sentence and what precedes it.

"... seek help with salāt and fortitude: no doubt, salāt is a hard task but not for those obedient servants ..."
(Mawdūdī, 1967:73).

e.g.: (QII:65-66)

ولقد علمتم الذين اعتدوا منكم في السبت
فقلنا لهم كونوا قردة خاسئين 65
فجعلناها نكالا لما بين يديها وما خلفها
وموعظة للمتقين 66

wa laqad 'alimtum alladhīna 'i'tadū min-kum fī
al-sabti fa-qulnā lah-um kūnū qiradatan khāsi' īna
(65) fa-ja'alnā-hā nakālan limā bayna yaday-hā
wa-mā khalfā-hā

In the source-text, the speaker reminds the addressees (the Jews) of an episode in their history when their ancestors were punished by being changed into apes, for breaking their covenant with God.

In the text itself, the personal pronoun [hā] in [ja'alnā-hā] refers anaphorically to [al-qirada], (the apes) and, as an extended co-reference, also to the inferred ['uqūba] (the punishment received), which are both marked, in Arabic, as feminine-singular and as such are both in agreement with the pronoun [hā]. The cohesive co-referential relation is, therefore, easily established between pronoun and referent in both cases.

In transfer, reproducing the ambivalence in the target-text is impossible because of the different systemic grammatical rules operating in Arabic and English. Indeed, while Arabic uses the same feminine-singular personal pronoun [hā] in [ja'alnā-hā] whether referring to [qirada] (apes) or to ['uqūba] (punishment), therefore resulting into an ambivalent referent, English, uses different gender and number marking for the equivalent pronouns referring to each of the two potential referents: "them" if the referent is taken to be "apes" or "it" if it is understood

to be "punishment". The translator, in such a case, finds himself in the obligation to select only one referent depending on the entity to which the personal pronoun "it" or "them" refers.

Looking at the translations, we can see that both options have been chosen.

Asad, (1964), Sale, (1882), Irving, (1985) and Rodwell, (1909) have opted for "apes" as the intended referent and thus had to use the personal pronoun "them".

e.g. "for you are well aware of those among you who profaned the Sabbath. Whereupon we said unto them, "Be apes despicable!" 66. and set them up as a warning example for their time and for all times to come as well as an admonition to all who are conscious of God".

(Asad, 1964:14).

Alī, (1916) and Pickthall, (1930), on the other hand, have selected "punishment" to be the intended referent and thus used the personal pronoun "it" to refer to it:

e.g. "And will you know
Those amongst you
Who transgressed
In the matter of the Sabbath
We said to them:
"Be ye apes
Despised and rejected".

So we made it an example
To their own time
And to their posterity
And a lesson
To those who fear God."

(Alī, 1916:34)

Transfer also raises other problems which have resulted from the differences existing in language systemic rules between Arabic and English. Indeed, the first solution adopted by the translators seem to have estab-

lished continuity of reference and, therefore, cohesion by linking all pronouns (which are all in plural- masculine) to one referent "apes" also marked as plural in English. However, it also raises a case of ambiguous interpretation of the pronoun "them" in "set them" which can be interpreted as referring to both "the apes" and the people who transgressed the Sabbath. A problem not met in source-text.

As far as the second option is concerned, the use of the neutral gender personal pronoun "it" may create a case of indeterminacy, as "it" has no overt referent in the text. The referent to which this personal pronoun refers is to be inferred from the previous text, i.e. the whole idea of "punishing them by turning them into apes" (a case of "extended reference").

The question that arises here, is whether the target reader can infer the implied referent and, thus, the cohesive relation from the previous text as Alī (1916) and Pickthall (1950) seem to think, or whether he needs to have the implied referent restored and the cohesive relation made explicit as done by Mawdūdī:

e.g. "And you know well the story of those among you who broke the Sabbath. He said to them: "Be apes - despised and hated by all." Thus we made their end a warning to the people of their time and to succeeding generations and an admonition for God-fearing people."
(Mawdūdī, 1967:85).

All the examples examined above show (1) that the translators dealt differently, in transfer, with the source-text ambivalent referents in the cases of co-reference, (2) that such ambivalence affects cohesion in transfer, (3) that dealing with such cases is not as

straightforward as it may first seem.

Indeed, because personal pronouns and personal co-reference are mainly governed by systemic grammatical and lexical rules which are usually language-specific, preserving the ambivalent referent was feasible only if equally allowed by the grammatical and lexical systemic rules, norms and conventions, operating in English. (cf. examples: (QII:26) and (QII:45-46)).

When such rules and conventions, are different between source and target-languages as it is often the case between Arabic and English, it becomes difficult to preserve such ambivalence in the target-text. The comparative analysis has shown that because of differences between Arabic and English in the systemic grammatical rules regulating pronouns gender and number marking and in the ambivalent semantic meanings assigned to certain words (in Arabic, but not applicable in English) and because of differences in rules of agreement between personal pronouns and their referents in cases of personal co-reference, reproducing, in the target-text, the ambivalence of the referent becomes sometimes impossible. Translators have then to conform to the obligatory and unavoidable systemic rules set by the target-language and be more specific by opting for only one of the referents. (cf. (QII:17); (QII:35-36) and (QII:65-66)).

Identifying which of the two referents is the one intended and, therefore, the one to select in transfer is not a transfer problem but rather a problem solved in source-text analysis where the potential referents are identified and the degree of their suitability decided, on the basis of information drawn from:

- (a) the co-text in which the text is embedded;
- (b) the context in which the text occurs;

- (c) the general knowledge of the world;
- (d) the communicative goal of the text producer;
- (e) the remote co-text;
- (f) the exegetical and interpretative works on the Qur'ān.

The real transfer problems arise when the necessity to opt for one of the two potential referents requires further adjustments so that agreement between the referent and the personal pronouns (and possessives if used) is achieved and cohesion is conveyed in the target-text via continuity of reference. Such adjustments are required by the target language grammatical/lexical rules as well as the translator's belief that the target-reader may, in some cases, find it difficult to retrieve the relationship and thus to understand the meaning of the text (cf. (QII:65-66) in particular).

The other problem the translator has to acknowledge when dealing with such cases of ambivalent co-reference in the Qur'ān, but can hardly solve, is the impossibility, sometimes, to convey the source-text ambivalence, in the target-text, due to the different systemic grammatical rules in Arabic and English and the necessity to be explicit for the reader's sake. The translator may feel, in such cases, that his reader is deprived of the opportunity to contribute actively, via interpretation, to uncovering the meaning of the text as expected from the source-text reader. However, such loss is an unavoidable consequence of transfer, a necessary evil the Qur'ān translator has to acknowledge and cope with.

CHAPTER NINE

COHERENCE IN THE QUR'ĀN TRANSLATING IMPLICIT INFORMATION

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9.0 INTRODUCTION

Chapters Seven and Eight have examined cohesion in the Qur'anic text and investigated the translation (transfer) problems raised respectively by inter-sentential connection and personal co-reference. The present chapter will be devoted to the second component of texture, namely coherence.

Coherence in the Qur'ān, like its sister-dimension, cohesion, has been the subject of criticism. The Qur'anic text has, indeed, been described as a text, sometimes lacking in coherence and continuity which makes it, difficult to process and understand. Here, again, while investigating the problems caused by coherence in translating the Qur'ān we shall try to find out the reasons for such comments.

As indicated in Chapters Four and Six, coherence in the Qur'anic text will be examined in relation to one particular aspect: implicit information.

Implicit information has been chosen for the following reasons:

1. Implicit information may raise problems in both the processing and the translation of texts because of the great deal of interpretative work it requires from the translator as a source-text reader, and the complex transfer procedures he has to use as the producer of the target-text (cf. 6.1 and 6.2).

2. Implicit information has been described as a serious source of problems in the processing of the Qur'anic text, by such scholars as al-Suyūṭī, vol.2, (1955:281 and 284-88); al-Jurjānī, (1933); al-Zarkashī, vol.3, (1957:103-

134); al-Rummānī, (1955:70-73); al-Baqillānī, (1954); Ibn-Qayyim-Al-Jawziyya, (n.d.:184). The problematic nature of implicit information becomes even more crucial with the knowledge of its status as well as its extensive use in the Qur'anic text.

3. The difference existing between source and target-language (Arabic and English) in terms of conventions, norms and preferences on the use of implicit information and information flow in texts, as we shall see at a later stage.

4. The difference existing in the perception of reality and of the way it is expressed by Arabic and English languages users. Indeed, although universal knowledge of the world exists, source and target-texts readers may have different types and degrees of general conceptual and experiential knowledge which shape their assumptions, expectations and inferences. This equally applies to their acquaintance with the more specific situations dealt with in the Qur'anic text and with its context.

Given the factors mentioned above, we can already foresee that implicit information may be a problematic aspect in the processing and understanding of the source-text. Similarly, we can also predict that problems could be raised in the transfer of the text into English. However, final judgement will be reserved until such assumptions are confirmed by proofs from the outcome of the C.A.

9.1 IMPLICIT INFORMATION IN ARABIC

Implicit information is called, in Arabic, ['ījāz al-qaṣr] to distinguish it from ['ījāz al-hadhf]: *ellepsis*. It is defined by Arab linguists as a device used in Arabic

express the intended meaning with a minimum of words without affecting the meaning itself. (cf. al-Rummānī, (1955); al Zarkashī, vol.3, (1957:103-134); Ibn Qayyim Al Jawziyya (n.d.:68) and al-Jurjānī (1933).

Implicit information is a device frequently used by text producers and very much favoured as a stylistic and communicative device. In fact, it is considered as a sign of elaborate writing.

Implicit information is used in Arabic both for efficient and effective communication (a) to express optimal meaning, (b) for economy and conciseness purposes, (c) to avoid repetition and redundancy, (d) to draw the reader's attention to crucial information by letting him uncover it.

9.2 IMPLICIT INFORMATION IN THE QUR'ĀN: A GENERAL OVERVIEW

Implicit information is a device equally extensively used in the Qur'anic text, whereby information is left out, to be retrieved by the reader.

Implicit information (ījāz) is considered by Muslim scholars as a distinctive and crucial feature of the Qur'ān. It is seen as one of its most outstanding linguistic characteristics, used in its highest form. ījāz is, in fact, looked at as one of the most illustrative aspects of the Qur'ān inimitability (I'jāz) and, as such, explains the humans' inability to produce a similar text.

According to the works on implicit information mentioned above (cf. 9.1), implicit information is used in the Qur'anic text for a number of purposes, the first of which is the concern for conciseness and economy.

Other more specific purposes are the use of the device when the information is considered part of the general common knowledge universally shared and therefore, evident and easily recovered; or when the information pertains to a unique context and is, therefore, easily inferred by any reader who has the necessary knowledge;

Implicitness is also used when information is not central to the meaning of the text and is, therefore, backgrounded via implicitness; or when it is implied to draw the reader's attention to its importance and centrality for the text meaning;

More specifically, Qur'anic implied information turns the Qur'ān reader from a passive receptor into an active participant, uncovering the text meaning by retrieving/infering information, necessary to perceiving the text coherence/continuity.

To recover implicit information, the Qur'ān reader has an array of sources of information and clues at his disposal, such as his general knowledge of the world; the specific knowledge of the context of situation in which the text occurs and his acquaintance with the context of situation in which the text occurs.

Another source is the knowledge of the cultural and historical background in which the Qur'anic text is embedded; and the more specific circumstances of revelation, i.e. [asbāb al-nuzūl].

Finally, the available exegetical and interpretative works; other texts in the Qur'ān itself where the same information is explicit (remote co-text) and the immediate co-text of the text where the implicitness occurs, are all valuable sources to which the Qur'ān translator can turn

for clues to retrieve the missing information.

9.3 INVESTIGATIVE TRANSLATION PROBLEMS

The outcome of the C.A. of the seven translations to their original counterpart shows that shifts have, indeed, occurred in the target-texts, as some translators opted for explicitness where information was implied in the source-text.

The subsequent comparison of the seven translations to one another equally reveals differences in the way the translators have dealt with implicit information in transfer. In fact, in nearly every case examined no total agreement has been achieved among the seven translators.

Two approaches were adopted: Those among the translators who have opted for preserving the implicitness of the source-text information thus, reproducing it as such in the target-text and those who have decided for restoring it therefore, making it explicit and accessible to the target-reader.

Both shifts and differences identified in the C.A. show, by their very occurrence, that the problem encountered by the Qur'ān translator when dealing with Qur'anic implicit information is to decide whether to preserve source-text implicitness in transfer or restore the missing information in the target-text. The lack of agreement among the translators is a clear indication that making such a decision is far from being simple as will be shown in the rest of the chapter.

Let us now look at the source-text and its seven translations and find out from the C.A. what lies behind

the different approaches adopted, in transfer, by the translators, when dealing with Qur'anic implied information.

eg: (QII:4)

*

الم 1 ذلك الكتاب لا ريب فيه هدى
للمتقين 2 الذين يؤمنون بالغيب ويقيمون
الصلاة ومما رزقناهم ينفقون 3 والذين
يؤمنون بما أنزل إليك وما أنزل من قبلك
وبا لآخرة هم يوقنون 4

* wa-alladhīna yu'minūna bi-mā unzila ilayka wa-mā
unzila min qabli-ka wa-bi-al-ākhirati hum
yūqinūna.

In the source-text, the revelation made to the Prophet, Muhammad in [mā unzila llayka] (what was revealed to you) is not overtly expressed in the text but is rather referred to by the indefinite relative pronoun [mā] (what/that). Similarly [mā] is used in the second case to refer to what was revealed before the Prophet, also kept implied in [mā unzila min qabli-ka] (what was revealed before you).

The implied information in both cases is easily inferable from the co-text i.e., the verb [unzila], in the passive usually associated with revelations (Scriptures) sent upon prophets. It can also be retrieved from the reader's general knowledge as well as the inference from the adverb [min-qabli-ka] (before your time) in the second case. Finally, clues could be drawn from the general knowledge of the Scriptures and the chronology of their revelation. This information, when recovered, reveals that [mā] in the first case refers to the Qur'ān and in the second case to other Scriptures revealed to prophets before Muhammad's time.

In transfer, translators dealt differently with the implied information, depending on whether they opted for implicitness or explicitness in the target-text.

Rodwell, (1909:338); Pickthall, (1930:34) and Irving, (1985:3) have chosen to transfer the text from source to target-language while keeping the information implied.

eg: "who believe in the unseen, who observe prayer, and out of what we have bestowed on them, expend for God;
And who believe in what hath been sent down to you, and in what hath been sent down before you, and full faith have they in the life to come".
(Rodwell, 1909:338).

Asad, (1964), on the other hand, has opted for preserving the implied information in the text but included the information in footnotes, (Asad, 1964:4). The rest of the translators, have decided for providing their target reader with the information by making it explicit in the text as done by Sale, (1882:293-294); Alī, (1916:17-18) and Mawdūdī, (1967:53).

eg. ". . . who believe in that revelation (in italic in the text), which hath been sent down unto thee and that which hath been sent down unto the prophets (in italic in the text) before thee". (Sale, 1882:293-294).

The target reader of these translations, is very likely to recover such information, if kept covert, just like the source-text reader. He can make the relevant inferences from the linguistic cotext, i.e. the verb in the passive "reveal" and the adverb "before" as well as from his own knowledge of the world which, in this case, is

shared with the source-text reader.

The example examined above is illustrative of several similar cases encountered by the Qur'ān translator. In such cases, the implied information seems to be easily derivable/recoverable from the immediate linguistic context (co-text) in the source and target-texts, as both languages often provide the necessary linguistic clues (lexico-grammatical). The knowledge to which the reader has to refer to do so, is of a general nature (universal experiential/conceptual knowledge of the world) which is generally shared by source and target-texts readers.

Assumptions and inferences leading to the retrieval of the missing information, both in the source and target-texts, are straightforward. As such, they do not require a great deal of interpretative effort from the readers of either texts. As a result, coherence and continuity should be easily recovered and the intended meaning perceived.

However, the divergence in opinion among the seven translators on whether to preserve covertness or restore the implied information, shows that even in straightforward cases such as the one examined above, translators can still differ on their readers' ability to retrieve the information, perceive the text coherence/continuity and understand its meaning.

Insistence on providing the target-text reader with the missing information, although a sign of the translator's concern for his reader can, in some cases, result in the information being redundant and unnecessary, as shown in the example above.

The Qur'ān translator, however, encounters cases of implied information which present more serious problems in

transfer and reflect a more genuine image of his predicament when dealing with this crucial aspect of the Qur'anic text, as illustrated by the following cases:

eg. (QII:25)

*

... كلما رزقوا منها من ثمرة رزقا قالوا
هذا الذي رزقنا من قبل واتوا به متشابهها
ولهم فيها أزواج مطهرة وهم فيها خالدون 25

kulla-mā ruziqū minhā min thamratin rizqan qālū hādhā
alladhī ruziqnā min qablu wa 'ūtū bi-hi mutashābihan.

In this example, information is left implicit to be recovered by the source-text reader. Indeed, [qablu] (before) is used with no further time reference which the reader can use to interpret the anteriority mentioned. The absence of such information may cause indeterminacy as to the temporal/situational reference of [qablu] (before) and, thus, opens the way to multiple interpretation. The information to be retrieved is agreed upon by most interpreters and exegets, to be: "before, on Earth", although "some time before in Paradise" has also been suggested cf. Bayḍāwī, (n.d.:120).

Looking at the translations, we shall notice that translators differ in their approaches to dealing, in transfer, with the implied information.

Irving, (1985:4), Sale, (1882:298) reproduced the implicitness in the target-text:

eg. "each time they are provided with fruits from it for their sustenance, they will say: "this is what we were provided with before!"". (Irving,

Pickthall, Rodwell, Asad and Alī, opted for preserving the implied information in the text, but added it in the form of footnotes. See Pickthall, (1930:35); Rodwell, (1909:340); Asad, (1964:7) and Alī, (1916:22).

Finally, Mawdūdī, (1967) chose to make the information explicit by inserting it in the target-text:

". . . every time they will be provided with fruits, they will say: "Such fruits were provided to us before on Earth." (Mawdūdī., 1967:61).

It is clear that, in transfer, the translators have differed on whether to preserve the implied information or restore it. Only one translator, Irving, (1985) has opted for keeping the information covert in the target-text. His decision to do so could be explained by his understanding that the linguistic context, in the target-text, like its original counterpart, provides the target reader with sufficient clues (Gardens, before) to infer the missing information. Such understanding could have been further backed by Irving's assumption of the quasi-universality of the concept of "Paradise" as a reward for an upright life on Earth. This knowledge is very likely to be shared by the readers of both texts and stored as general knowledge.

The rest of the translators seem to think that the covert information should be restored for the target reader's sake. This could be justified by the fact that more than one interpretation is possible for the covert information following and specifying the adverb [qablu] as explained by al-Bayḍāwī above. The translators may have decided to avoid any possibility of undeterminacy or ambiguity, by providing the target reader with the

explicit. The translators, in this case, do not seem to think that the target reader is able to make use of the clues found in the co-text, nor that he has the necessary knowledge (although it is quasi-universal) to infer what is thought to be, by most interpreters, as the most obvious interpretation.

eg. (QII:37)

فتلقى آدم من ربه كلمات فتاب عليه إنه هو
التواب الرحيم 37

fa-talaqā ādamu min rabbi-hi kalimātin fa-tāba
'alay-hi innahu huwa al-tawwābu al-rahīmu.

In this example, information specifying the type of words Adam was inspired by God, is left out and only an indefinite plural [kalimātin] (sing: Kalima) (words) is used to refer to them.

Here again, although the information is kept implicit, it is possible for the reader to recover it from the co-text, the knowledge of the world and the more specific knowledge of the background story (knowledge from the scriptures).

Indeed, the occurrence in the next sentence of the verbal phrase [tāba 'alay-hi] (He forgave him), enables the reader to infer that God's forgiveness resulted from the words said by Adam which should be words of repentance and regret. Moreover, the knowledge from the previous text, i.e. verse [35] that Adam and Eve were guilty of disobedience, further strengthen the inference that the words pronounced by Adam were words asking for pardon for disobeying God's orders, and hence, God's forgiveness. Furthermore, the knowledge of the context/background in

which the text is embedded, i.e. the story of Adam and his appointment on Earth is yet another source of clues for the source-text reader's recovery of the missing information.

It could be argued here that clues from the target-text linguistic context i.e. the equivalent in English of [tāba 'alay-hi] (forgave/pardoned him) and the universal knowledge of the world that forgiveness comes after repentance can both provide the target-reader with the necessary clues to easily infer that the words uttered by Adam were words of repentance.

Looking at the translations, there seems to be a rare consensus to restore the implied information and make it explicit and, therefore, accessible to the target-reader.

The translators, however, differ on how to achieve this goal: Asad, (1964:10); Pickthall, (1930:36); Sale, (1882:303); Irving, (1985:5) and Rodwell, (1909:341) have all decided to restore the implied information by adding it in the text:

eg: "And words of prayers learned Adam from his Lord:
and God turn to him, for He loveth to turn, the
Merciful." (Rodwell, 1909:341).

The other two translators, i.e. Alī, (1916:26) and Mawdūdī, (1967:69) although preserving the implicit information in the text, have however chosen to convey it in footnotes.

eg. (QII:57).

وظللنا عليكم الغمام وانزلنا عليكم المن
والسلوى كلوا من طيبات ما رزقناكم وما
ظلمونا ولكن كاموا انفسهم يظلمون 57

wa-ḡallalnā 'alay-kum al-ghamāma wa-anzalnā
'alay-kum al-mannā wa al-salwā kulū min ṭayyibāti
mā razagnā-kum wa-mā ḡalamūnā wa-lākin kānū
anfusahum yaḡlimūna.

This example is yet another case of implicit information used in the Qur'ān. It is, however, more complex than the examples examined so far.

In the source-text, coherence seems disrupted because some information has been withheld. Indeed, there seems to be little link between the text [wa-mā ḡalamū-nā wa lākin kānū anfusahum yaḡlimūn] and the preceding text, as a sudden shift occurs from addressing second person plural to third person plural.

The implied information once retrieved by the reader, explains the change in personal pronouns and thus re-establishes the text coherence and continuity.

The co-text provides the source-text reader with a clue that could direct him to the missing information. The clause [mā ḡalamū-nā] already implies that the covert information is about the action denied in this sentence. Moreover, the knowledge of the world should enable the reader to assume that the implied information is about the people's sinning or transgressing some rules, hence God's/the speaker's declaring, in the following sentence, that they did not harm Him (God) but only themselves.

The cultural and historical background in which this text is embedded provides further clues to recover the implied information: the story of the Jews' wandering in the desert of Sinai and God's protection of them; then their persistence on sinning in spite of God's mercy toward them. The story is found in different exegetical works as

well as in other parts of the Qur'anic text.

In transfer, translators dealt with the implicit information in different ways:

Sale, (1882:309); Pickthall, (1930:37-38) and Irving, (1985:5) preserved the implicitness in their translations.

eg. "We spread the clouds out to shade you and send down manna and quail for you: "Eat some of the good things which we have provided you with!" They did not harm us, but it was themselves whom they harmed." (Irving, 1985:5).

Rodwell, (1909:343), on the other hand, chose to provide his target reader with the missing information in footnotes.

Finally, Asad, (1964:12); Alī, (1916:31) and Mawdūdī, (1967:79) opted for restoring the implied information by adding it in the target-text:

eg. "(Remember that) We caused the cloud to overshadow you and provided you with manna and salva for you food, saying "Eat of the clean and pure things we have bestowed upon you". (In spite of this, your forefathers violated our commands:) however, they did not harm us but harmed themselves." (Mawdūdī, 1967:79).

In the two examples above, (37 and 57), the linguistic co-text, and the knowledge both general and specific, if known, help the reader retrieve the missing/implied information and, thus, understand the text meaning through restoring overtly its coherence.

In transfer however, the indeterminacy caused by the sudden shift in pronouns, may make retrieving the implied

information difficult. This seems to have convinced most translators to opt for explicitness. Indeed, the translators appear to think that the reader of the target-text may be unable to recover the implied information.

In other cases found in the Qur'ān, the transfer of implicit information into English seems even more complex and raises more problems for the translator.

Indeed, the source-text displays cases where information central to the recovery of the text coherence and thus to the understanding of its meaning relies even more on specialised sources, i.e. the remote co-text, the context of the situation in which the text is embedded and the knowledge of the cultural and historical background. The recovery of this type of implicit information requires more interpretative work, and sometimes, the recourse to exegetical references. As a result, the restitution of the text-coherence and continuity is more complex and relies greatly on the reader recovering the clues.

In transfer, these cases seem to be just as problematic when it comes to deciding how to deal with the implied information, as shown in the following examples:

eg. (QII:60).

وإذ استسقى موسى لقومه فقلنا اضرب بعصاك
الحجر فانفجرت منه اثنتا عشرة عينا قد
علم كل اناس مشربهم ... 60

wa idh istasqā mūsā li-qawmi-hi fa-qulnā idrib bi-
'aṣāka al-ḥajara fa-infajarat min-hā ithnātā 'ashrata

'aynan qad 'alima kullu unāsin mashraba-hum

Unlike the cases examined so far, recovering the implied information in this example is not so much done from the co-text or the reader's general/universal knowledge of the world but rather from a more specialized Qur'ān-linked context, in which this very episode of the Jews' history is embedded: the building of their nation and its organisation into twelve tribes each primarily headed by one of the twelve grand-sons of the Prophet Ya'qūb.

The recovery of the implied information not only specifies what [ithnātā 'asharata 'aynan] (twelve springs) refers to, but also explains the meaning of the last sentence [qad 'alima kullu unāsin mashrabahum] (everyone knew his respective drinking place). By doing so, the relationship between the latter sentence and what precedes it, becomes clear and continuity is restored in the text.

In transfer, one translator, Irving, (1985) has opted for keeping the information implicit in the target-text.

"Thus Moses looked for something for his people to drink, and We said: "Strike the rock with your staff!"; so twelve springs gushed forth from it".
(Irving, 1985:6).

Others, like Asad, (1964:13) and Alī, (1916:32), have provided the target reader with explanatory footnotes. The rest of the translators chose to make the implied information explicit by restoring it in the text as done by Sale, (1882:310); Rodwell, (1909:343); Pickthall, (1930:38) and Mawdūdī, (1967:79):

eg. "And when Moses asked drink for his people, We

said, strike the rock with the rod; and there gushed thereout twelve fountains according to the number of the tribes (in italic in the text), and all men knew their respective (in italic) drinking-place". (Sale, 1882:310).

As it is the case in the source-text, recovering the implied information in the target-text is equally required to retrieve the text continuity and coherence. Because of the very specific (historical/scriptural) nature of the missing information and the context in which the whole episod is embedded, the majority of the translators seem to have opted for restoring the information, making it easier for the target reader to perceive the text as a unified whole and thus understand its meaning.

eg. (QII:63)

وَإِذَا أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ 63

wa-idh akhadhnā mīthāqa-kum wa rafa' nā fawqa-kum
al-ṭūra khudhū mā 'a'ṭaynā-kum bi-quwwatin wa-
udhkurū mā fīhi la'allakum tattaqūna

In the source-text, to understand the semantic relationship joining the first and the second sentences, information left implicit has to be recovered. The information is to be drawn from the knowledge of the specific cultural context and the historical background underlying the text, i.e. the story or episode in the Jews' history which tells about their refusal to accept the Sacred Tablets brought by Moses as a revelation from God and their

demanding of a sign proving their divine origin and authenticity. God, then, lifted the Mount of Sinai (al-Ṭūr) both as a threat to punish them, if they persist in disbelieving and a sign/proof of His omnipotence.

This type of implied information is to be found mainly in exegetical and interpretative works as well as in other chapters of the Qur'ān (remote co-text). When retrieved, the information provides the reader with details on the terms of the covenant, explains the reasons for lifting the mountain and thus, the relation between the first sentence and the following one. Without such information it will be difficult to perceive continuity in the text or understand its meaning.

In transfer, the translators split into two groups. Pickthall, (1930:38); Sale, (1882:310-311) and Irving, (1985:6) reproduced the covert information in the target text:

eg: "And (remember, O children of Israel) when we made a Covenant with you and caused the Mount to tower above you, (saying): Hold fast that which we have given you and remember that which is therein, that you may ward off evil." (Pickthall, 1930:38).

The other translators opted for making the implied information accessible to the target reader by either adding explanatory information in the form of footnotes while keeping the covertness in the text as done by Asad, (1964:4); Alī, (1916:34) and Mawdūdī, (1967:83 and 88) or by directing the reader to another chapter of the Qur'ān where the incident/event mentioned is more explicitly narrated, (Rodwell, 1909:344).

Here again, leaving the information implied requires

the target reader's knowledge of the very specific context in which the text is embedded. The majority of the translators seem to think that the target reader should be provided, explicitly, with the information. However, because of its length, the information is not inserted in the text but is conveyed in footnotes, or recovered from other part of the Qur'anic text.

eg. (QII:65)

*

ولقد علمتم الذين اعتدوا منكم في السبت
 65 فقلنا لهم كونوا قردة خاسئين
 فجعلناهم نكالا لما بين يديها وما خلفها
 66 وموعظة للمتقين

* wa laqad 'alimtum alladhīna 'i'tadū min-kum fi al-sabti fa-qulnā lahum kūnū qiradatan khāsi'īna fa-ja'alnā-ha nakālan limā bayna yaday-hā wa mā khalfā-hā wa maw'idatan li-al-muttaqīna.

In the source-text, the verb [*i'tadā*] generally refers to acting aggressively against someone whether physically or otherwise. A great deal of information is conveyed by the word [*Sabt*] (the Jewish Sabbath). The occurrence of the two words [*al-Sabt*] and [*i'tadā*] together refers to a specific episode in the Jews' history: God's testing them by forbidding work on the Sabbath day and their transgression of His orders, hence God's punishment, by turning them into apes.

The retrieval of this information provides the reader with details on the nature of the transgression which, in turn, justifies the harshness of the punishment. The information when recovered also clarifies the relation between the sentences [*laqad 'alimtum ...*] and [*fa-qulnā lahum kūnū ...*] and thus, reveals how continuity/coherence is conveyed.

To retrieve the implied information, the reader needs to have knowledge of all the information mentioned above. Such information is to be drawn from the remote co-text, i.e. other parts or chapters of the Qur'ān where the episode is narrated, from interpretative works and exegeses or from the reader's own knowledge of the story.

As far as transfer is concerned, explaining the implied information or leaving it implicit in the target-text seems to have divided the translators. Looking at the selected translations we can see that two translators, Irving, (1985:6) and Pickthall, (1930:38) have reproduced the implicitness of the information in the target-text as illustrated by the following example:

"Yet you knew which of you had been defiant on the Sabbath, so we told them: "Become apes, rejected!" We set them up as an illustration of what had come before them and what would come after them, and as a lesson for the heedful." (Irving, 1985:6).

While reproducing the implicitness of the source-text, the two translators have equally preserved the source-text rather vague and indefinite link between the first sentence and the following one. The choice made by the two translators could be justified by their assumption that the story of the Jews' transgression of the Sabbath is a quasi-universal one and, as such, is very likely to be recovered by the target reader.

Asad, (1964:52); Alī, (1930:34); Sale, (1882:313) and Mawdūdī, (1967:88), on the other hand, have opted for providing their reader with the implied information in the form of footnotes. Finally, Rodwell, (1909:344), has also made the implied information accessible to the target reader, by simply directing him, in the footnotes, to

another text in the Qur'ān where the incident of the Sabbath transgression is narrated in detail. (Rodwell, 1909:344).

eg. (QII:72-73)

*

وإذ قتلتم أنفسا نادارتم فيها والله مخرج
 ما كنتم تكتمون 72 فقلنا اضربوه
 ببعضها كذلك يحيي الله الموتى ويرىكم
 آياته لعلكم تعقلون 73

* wa idh qataltum nafsan fa-iddāra'tum fīhā wa
 [A]llāhu mukhrijun mā kuntum taktumūna fa-qulnā
 iḍribūhu bi-ba'ḍi-hā

In the source-text a great deal of information has been left out, and is referred to by pronouns. Its recovery is necessary to determine the relationship and continuity between the last sentence and what precedes it. The information implied is inferred from both the co-text and cultural and historical context. It includes:

1. The circumstances of the story of the Yellow Heifer which can be retrieved from the co-text, i.e. the portion of text extending from verse 67 to 71, as well as from the remote co-text (other chapters).
2. The story of the miracle of a killed man coming back to life and pointing at his killer.
3. The deduction via inferring that the personal pronoun (hu] in [iḍribū-hu]: (him) in (strike him) refers to the killed man mentioned in the beginning of verse [72], and that [hā] in [ba'ḍi-hā]: (her) in (parts of her) refers to parts of the body of the sacrificed cow, mentioned in text [67-71].

4. The knowledge that, chronologically, the information contained in text [72-73], i.e. the killing of the man and the dispute over his killer, occurred before the incident of the sacrifice heifer described in [67-71], which is, in turn, followed by God's order to strike the dead body with parts of the sacrificed cow.
5. The implied information can also be found in different interpretations and exegetical works on the Qur'ān.

In transfer, the implied information underlying the use of personal pronouns has been dealt with differently by the translators, depending on whether they have opted for explicitness or implicitness. Here again, Pickthall, (1930) and Irving, (1985) chose to preserve the covertness of the information in the target text:

eg. "And (remember) when you slew a man and disagreed concerning it and Allah brought forth that which ye were hiding. 73.And we said: Smite him with some of it". (Pickthall, 1930:39).

The rest of the translators, i.e. Sale, (1882:316); Rodwell, (1909:345); Alī, (1916:36); Asad, (1964:16) and Mawdūdī, (1967:85), on the other hand, opted for making the left out information explicit:

eg. "And when ye slew a man and contended among yourselves concerning him, God brought forth to light that which ye concealed. For we said the dead body (in italic) with part of the Sacrificed Cow (in italic)... " (Sale, 1882:316).

In the four examples examined above, the seven translators have differed, in each case, on the approach to adopt in transfer when dealing with such cases of implicit

information.

The implicit information is, as mentioned above, mostly context-dependent, drawn from specialised knowledge (cultural-historical-scriptural). Such information is obviously central to understanding the text meaning through the restitution of its coherence. As such it should be retrieved by the reader.

In the source-text the information is recoverable from the reader's knowledge (as a native speaker) of the specific context in which the text is embedded. A problem may arise if such knowledge is not stored by the source-text-reader. However, exegetical works and interpretations are available for reference.

In transfer, although Irving, (1985) and Pickthall, (1930) appear to have opted in each case for preserving the implicitness of information. The rest of the translators (the majority) seem to have decided for explicitness, restoring the information by either inserting it in the text or adding it in footnotes.

The translators opting for restoring the implied information in transfer, are obviously justified by their concern that the target reader, who, being a non-native speaker, with little or no acquaintance with the text historical and cultural context, may not be equipped with the right knowledge to infer the information.

In almost each of the cases examined above, no total agreement has been reached among the seven translators on whether to restore the implied information in the target text or reproduce it.

The decision to preserve the text implicitness in the

target-text can now be explained by one or more of the following factors:

- The translator's initial translational norm which, in this case, consists in his attempt to stay as close as possible to the source-text and allow as little changes as possible.
- His attempt to preserve implicitness in the target-text, given the crucial status of ījāz in the Qur'ān.
- The translator's aim to enable the target reader to play an active role in unveiling the text meaning, through recovering the implied information.
- The translator's understanding that restoring the implied information is not necessary, either because it is easily retrieved by the target-reader or is irrelevant to the target-reader.

However, opting for preserving the source-text implicitness in transfer is not always possible, nor is it always the right choice.

Insisting on preserving the source-text implicitness in the target-text as done, almost invariably by both Pickthall, (1930) and Irving, (1985) may be achieved, although, often, at the expense of the target-text meaning and its understanding by the target-reader.

Closeness and faithfulness to the source-text and the preservation of implicitness as one of its most characteristics is possible in straightforward cases where the recovered information is of a general/universal nature, drawn from co-textual clues. In such cases, coherence and continuity in the text are all easily perceived.

A question, nevertheless, arise when understanding the text and the way coherence and continuity are conveyed depend on inferences based on the retrieval of context-dependent information. How could the target reader recover the implied information and perceive the text coherence if the necessary clues are to be drawn from knowledge he does not have?

Let us not forget that priority in transfer should be given to conveying the source-text meaning to the target reader. As far as the examples above are concerned, the target-text reader may not have access, or very little, to extra-textual explanatory sources of information and, as such, relies almost totally on the translator.

Preserving the implicitness of the Qur'anic text in transfer is not always the translator's choice. Restoring the implied information in such cases, is imposed by the target-language rules and conventions. The translator has no choice but to adhere to such rules/conventions to avoid ungrammaticality or unacceptability in the target-language, as shown in the following examples:

eg. (QII:35-36)

وقلنا يا آدم اسكن انت وزوجك الجنة
وكلا منها رغدا حيث شئتما ولا تقربا هذه
الشجرة فتكونا من الظالمين 35 فازلها
الشيطان عنها فاخرجها مما كانا
فيه ... 36

wa-qulnā yā 'ādamu uskun anta wa zawju-ka al-jannata wa-kulā minhā raghadan haythu shi'tumā wa-lā taqrubā hādhi al-shajarata fa-takūnā mina al-ẓālimīna fa-aẓalla-humā al-shayṭānu' anhā fa-' akhrajā-humā mimmā kānā fīhi.

In the source text, information has been kept implied and has instead been referred to by an indefinite relative pronoun [mā] (what), in [fa-akhraja-huma mimmā kānā fīhi]. The implied information refer to the situation/state (of happiness) in which Adam and Eve lived before their expulsion from Paradise, and is recoverable from the co-text, i.e. the preceding verse [35] where the following words occur: [al-jannata] (paradise) and [kulā raghdan] (eat plentifully); It can be inferred from the general knowledge of the reader about the specific "frame" of "life in paradise"; and finally from the specific context of the story of Adam's and Eve's creation, their life in paradise and their appointment on Earth. The information when recovered, also enables the reader to understand the coherent relation between this text, verse [36] and the previous verse [35].

As far as transfer is concerned, there seems to be a general agreement among the translators to restore the implicit information in the target-text. However, explicitness is not a choice in this case, it is rather imposed by the target-language (English) norms.

Contrary to the source-language (Arabic), which allows, in such a context, the use of the indeterminate relative pronoun [mā] (what) to refer to the state/situation in which Adam and Eve were living: [mimmā kānā fīhi] (lit: what they were in); English seems to require that the information is made explicit and specifying nouns such as "state" or "situation" are used. This explains the decision by the translators to make this information explicit instead of using the indeterminate relative pronoun. However, this is as far as the agreement goes. Indeed, while some translators restricted the amount of explicitness to making "state" or "situation" overt, as done by Mawdūdī, (1967:65) and Asad, (1964:10),

others such as Sale, (1882:30); Pickthall, (1993:36); Alī, (1916:25-26) have opted for explicitness, by restoring the implied information in the target-text

eg. "After a time, Satan tempted them with that tree (to disobey Our Command) and brought them out of the state they were in . . . ". (Mawdūdī, 1967:65).

eg. "But Satan caused them to forfeit paradise and turned them out of the state of happiness (in italic in the text) wherein they had been". (Sale, 1882:302).

eg. (QII:51)

وإذ واعدنا موسى أربعين ليلة ثم اتخذتم
العجل من بعده وأنتم ظالمون 51

wa-idh wā'adnā mūsā arba'īna laylatan thumma
ittakhadhtum al-'ijla min ba'di-hi wa-antum
ẓālimūna.

The speaker has left some information covert in the sentence: [thumma ittakhadhtum al-'ijla]. Indeed, the transitive verb [ittakhadha] (to take something as/for) requires a second object (ellipsed in this case) which is, here, ['ilāhan] (God). With the implied information recovered, the text will read: [thumma ittakhadhtum al-'ijla ilāhan] (Then you took the calf for your God).

Recovering the implied information is not difficult for the source-text reader as the verb [ittakhadha] often collocates with [il āh] (to take to worshipping ...) and thus, guides the reader to it even when [il āh] is implied. Moreover, the source-text reader can retrieve the implied information from extra-textual sources of information (the

story of the Golden Calf), i.e. his own knowledge if stored, other parts of the Qur'ān or interpretative works.

In transfer, preserving implicitness is rather difficult, as the target-language (English) requires the translator to be more specific. Using the literal equivalent of [ittakhadhtum al-'ijla] "to take the Calf" does not convey the implied information of worship as done by the source-text equivalent, nor does the form of the verb in English "to take" lead to inferring this information, unless the story of the Golden Calf is known to the reader.

This may explain why among the translators, the majority has opted not only for restoring the implied information in the target-text but for providing the target reader with further explicative footnotes as well.

eg: "Call to mind that when we invited Moses for a fixed term of forty nights and days, you took the calf worship in his absence ..." (Mawdūdī, 1967:73).

See also, Sale, (1882:307); Alī, (1916:29); Asad, (1964:11).

Irving, (1985:5); Rodwell, (1909:342) and Pickthall, (1930:37), on the other hand, chose to reproduce in the target-text the implicit information.

eg. "When We appointed forty nights for Moses, you took the calf after he [had left] and you became wrongdoers". (Irving, 1985:5).

The question that arises then is how would the target-reader understand the text if he is not acquainted with the story and has little or no access at all to other sources of information and if the translator, as it is the case

here, fails to provide him with explicative footnotes?

When restoring the implied information is a choice made by the translator, it is clearly justified by the translator's concern for the target reader's understanding of the text meaning and by his belief that the reader may be unable to retrieve the missing information, and thus to perceive the text as a coherent unit.

However, this should not be done at the expense of the target-language norms and conventions such as information flow and the acceptable amount of explicitness; nor should it deprive the target reader of his interpretative role as an active reader of the Qur'ān.

Opting for restoring the implied information in the target-text, does not mean transfer is necessarily straightforward. Making this initial decision still leaves the Qur'ān translator with further problems to solve.

Indeed, the next transfer problem encountered by the translator who opted for explicitness is to determine "how much" explicit information to provide to the target reader and "how much" of it is really necessary and useful to perceive the text coherence and grasp the intended meaning?

To make such a decision, the translator has to consider the target-text norms and conventions on explicit information, the target reader's knowledge and expectations, as well as the centrality and cruciality of the information to the text meaning. The decision is obviously not an easy one, judging by the differences in dealing with it among the translators. What make such decision even more crucial are the resulting risks if the decision is not the adequate one. Too much information (over explanation) may result not only in providing the

target reader with information that is redundant but may even go against the target-language norms and conventions on information flow. Example QII:4, examined above, illustrates this point very clearly.

Over explanation could have yet another, negative effect on the transfer of implicit information. Indeed, by providing more information than actually required, the translator may be seen as restricting the reader's scope of interpretation to the option he (the translator) chooses, when on the contrary the source-text leaves it open to the reader's interpretation. Over explanation/over explicitness in such cases, could deprive the target reader of his chance to play his role as an active reader. Example (Q11:25), above, is a good illustration of this point.

Insufficient information (under explanation), on the other hand, may leave the target reader unable to retrieve the full implied information and thus, to recover coherence in the text and understand its meaning. More seriously, it could lead to the misinterpretation of the text meaning, as the reader, in the absence of help from the translator, would attempt to fill in the missing information from his own understanding and interpretation of the text which is not necessarily an adequate one, especially so when context-dependent.

Finally, let us look at one last problem likely to be met by the Qur'ān translator who opts for restoring implied information in the target-text: deciding where to insert the restored information. Although this issue may not seem as crucial as the problems discussed so far, it is, however, important and has to be addressed by the translator. The answer to it is not an obvious one.

Looking at all the examples examined above, we can see

that translators dealt differently with it by inserting the information either in the body of the text or in the footnotes.

This issue is particularly important in the case of translating the Qur'ān. Indeed, because implied information is so extensively used in the Qur'anic text and given that it often consists in more than one word or is context bound i.e. depends on explaining whole incidents, events, episodes in stories etc., the Qur'ān translator often finds himself debating whether or not the information is too long to be inserted in the body of the text. Opinions obviously differ on the matter. However, there is a tendency among translators to think that using footnotes in the first place may be seen as an indirect acknowledgement of their failure to achieve equivalence, hence the reluctance of some to make use of the device.

In examples (QII:57), (QII:60), (QII:65) and (QII:72-73) which are all context-dependent, we can clearly see the translator's plight from the way the restored information has been dealt with. Indeed, while Alī, Asad and Mawdūdī provide their reader with copious footnotes on the missing information, Sale and Rodwell seem to be more inclined to insert the information in the text whenever possible, or refer the reader to other parts of the Qur'anic text or other sources all together.

9.4 Conclusion

At this point, it is clear that translating Qur'anic implicit information into English, can become a serious source of problems for the Qur'ān translator. The differences identified in the translators' approach to the transfer of this crucial aspect of the Qur'ān, reveal that the

main problem encountered by the Qur'ān translator is to reconcile preserving the implicitness of the source-text, a distinctive and much praised feature of the Qur'ān, with ensuring the target reader's understanding of the text meaning and his perception of its coherence, as well as achieving naturalness and acceptability in the target-language.

Let us close this chapter by saying that dealing with Qur'anic implicit information when translating the text into English depends on several factors:

First, the outcome of the translator's processing of the source-text and more especially his understanding of the implied information used, its centrality to the text meaning, the type of clues needed to recover it, and the capacity of the reader to do so.

The second factor is the translator's initial translational norm between faithfulness to the source-text and the preservation of its attributes such implicit information and the aspiration to achieve acceptability and naturalness in the target-language.

Another factor is the differences between Arabic and English in terms of the grammatical rules which affect the transfer of implicit information as well as in terms of norms, and conventions on information flow, redundancy, and the adequate level of implicitness/explicitness.

Just as crucial are the differences between source-text and target-text readers, based on the translator's assessment of the readers' ability to recover the covert information, the type of knowledge and the amount of interpretation required to do so and the awareness of whether or not the readers have access to such knowledge.

Last but not least is the centrality of the implied information to the reader's understanding of the text meaning and its perception as a coherent whole, both for the reader of the source-text, as a native speaker, and the target-text reader likely to be unacquainted with the situational and contextual background underlying the use of the implied information.

CHAPTER TEN

CONCLUSION

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SUMMARY AND FINDINGS

The present research has started with the purpose of identifying and investigating the discourse problems encountered by the Qur'ān translator, when dealing, in transfer, with two discourse/macro-textual dimensions: structure and texture.

Answering the questions asked in Chapters Five and Six, we can now confirm that both structure and texture have, indeed, raised serious problems for the Qur'ān translator, making achieving equivalence at macro-textual level of the text rather difficult. The outcome of the comparative analysis on both structure and texture can attest the Qur'ān translator's predicaments.

As far as structure is concerned, the main problem encountered by the translator, which is also the cause for further complications, is the difficulty to preserve and thus reproduce in the translation, the structure of the source-text and the unusual organisational features specific to the Qur'ān, and ensure at the same time the target reader's understanding of the text meaning conveyed through such a structure.

Preserving the unusual structural features of the Qur'ān chapters, especially the longest ones, or restructuring the text for the target reader's sake is a crucial decision which also brings about additional problems whichever approach is adopted.

Reproducing the source-text structural patterns in the target-text requires a great deal of interpretation work from the target reader left, as his counterpart in the original text, to reconstruct the structure of the text underlying the linear layout. This task can be made

difficult by the covertness and ambivalence of the textual clues and/or the great dependency on extra-textual (contextual) clues and exegetical works, as in Sale's translation.

Restructuring the text, on the other hand, although done with the target reader's understanding in mind, raises its own share of problems as the translator has to decide on which basis to restructure the text.

Setting up the target-text structure on ready made patterns such as the verse, has proven an easy although unworkable option. It leaves the Qur'ān translator with a text that is not only artificially organised but also disconnected and difficult to understand. More importantly, it does not provide the target-text with a structure, but displays its segmentation into verses.

More serious problems await the braver translator who, aware of the characteristics of the structure of the Qur'ān text and of the shortcomings of the two previous approaches, decides for the more comprehensive restructuring of the text.

This decision, although the most adequate of the three, opens the proverbial Pandora's box. It brings up another set of problems the translator has to deal with before proceeding to the actual organisation of the target-text.

Restructuring the text, in this case, means to setting up a structure for the translation, that would be based on the translator's own investigation of the source-text structure not on adopting ready made patterns.

The structure should use organisational patterns and

devices that would make understanding the intended meaning of the text more accessible to the target reader, and provide the reader with the means to do so, by using conventional structural patterns and devices that are familiar to him and conform to the target-language norms.

Proceeding to the restructuring of the Qur'anic chapter on this basis, means that the translator has first to identify/reconstruct the "covert" structure of the source-text. Doing so, certainly enables the translator to understand the source text structure, determine its characteristics, and identify what is conveyed through it. It also gives clues to the translator on how the text is received by the source-text reader.

However, it also means the translator's facing the difficult task of identifying the source-text structure, and dealing with the problems of covertness or ambivalence of structural clues, and dependence on contextual information and exegetical interpretation.

Once the source-text structure is unveiled and the intended meaning identified, the Qur'ān translator still has to answer the question, of which structural patterns to use in the target-text to convey its meaning, given the failure of the two previous attempts.

The outcome of the C.A. has shown from the very differences displayed by the translators' attempts to deal with this issue, that answering this question is difficult. More to the point, it reveals that restructuring the Qur'anic text and specially its long chapters is a complex process which depends on a number of transfer-related factors, all of them crucial, as they affect every decision made in setting up the structure of the target-text.

Indeed, making the initial decision to restructure the text on the basis mentioned above, then dealing with the source-text structure still leaves the translator with more decisions to make:

Before setting up the actual structure of the target-text, the translator has to identify the prospective reader of his translation, i.e. the reader he had in mind when performing the translation, and determine the potential use which will be made of the translation. This requires the translator's awareness of his reader's knowledge both universal and specific to the Qur'ān, as well as an understanding of his expectations and assumptions when reading the translation. The diversity of the potential readers of the Qur'ān and of the possible uses they may make of the translation as such, makes the Qur'ān translator's task rather difficult.

The next problem to be solved by the Qur'ān translator is to find the actual patterns that would convey the source-text meaning through an accessible and easily understood structure, using devices provided in the target-language.

The C.A. has shown that using the conventional target-language structural devices is not a problem for the Qur'ān translator. It is using them for their rightful purpose that seems to be a problem in some of the translations. In other words, using them to enable the target reader understand the text meaning/rhetorical purpose, rather than to facilitate the reader's understanding of the source-text covert structure.

The Qur'ān translator should keep in mind the purpose of structure in transfer and avoid letting himself be side tracked by his keenness to clarify the source-text

structure. The source text is not the issue here. It is the text meaning conveyed through it that should be transferred in the target-language, through the target-text structure. This is after all the goal behind restructuring.

At another level of the Qur'ān discourse, texture has proven to be an equally problematic aspect in the transfer of the text into English.

Establishing equivalence at the level of text cohesion and coherence has been difficult to achieve, judging by the outcome of the C.A. Indeed, dealing with the cohesive level of the text has certainly raised serious problems of transfer when it comes to conveying continuity in the target-text, through inter-sentential and co-referential relations.

The main problem encountered here by the Qur'ān translator is the difficulty to preserve and, therefore, convey, in the target-text, the cohesive qualities of the source-text, specific to the Qur'ān and ensure, at the same time, the target reader's understanding of the relations binding the target-text sentences together.

The difficulty to achieve such a goal is justified, given the problem of identifying such cohesive relations in the source-text itself because of their implicitness or indeterminacy, whether they are conveyed through inter-sentential connection or personal co-reference.

The translator is, therefore, often torn between his appreciation of the source-text cohesive qualities, their communicative value, and his awareness of the importance of

preserving them in transfer, on the one hand, and his loyalty to his reader, on the other hand.

The decision to leave it to the target reader to perceive continuity through cohesion in the target-text is also dependent on the translator's knowledge of his reader's ability to do so. Especially, in cases where understanding the cohesive relation is complicated by its "problematic" linguistic co-text or its great dependency on the context.

Opting for intervening to make the cohesive relations joining the target-text sentences easier to perceive, often makes further demands on the translator. Indeed, restoring the implicit relation between the target-text sentences or specifying it, if ambivalent is not a simple task. Because cohesive relations are so highly language-specific, and given the differences between Arabic and English in expressing cohesion, the translator when restoring implicit cohesive relations or specifying them in transfer, has to be careful not to raise additional problems by failing to conform to the target-language rules and conventions.

Conveying continuity in the target-text through coherence seems to have been equally problematic when Qur'anic implicit information is translated into English.

The translator's problem, at this stage, is to reconcile preserving and conveying, in the target-text, the implicitness of the Qur'ān with the guarantee of the target reader's perception of the text as a coherent whole and thus his understanding of the text meaning. The decision is made particularly difficult given that implicit information ījāz in the Qur'ān is a much praised feature and a crucial characteristic of the text and that the recovery of such information is mainly context-dependent.

The crucial problem which has to be solved by the Qur'ān translator here is to decide whether or not his reader is capable of recovering such information and thus coherence in the text. This requires the translator's awareness of his reader's knowledge whether universal or specific of the Qur'ān, on the one hand, and his acknowledgement of his reader's limitations as a non-native speaker of Arabic.

If he opts for restoring the implied information to avoid misunderstanding and confusion, the translator has to be sure that the quality and quantity of the information provided to the target reader conforms to the systemic rules as well as the norms and conventions on information use and flow governing English (the target-language). In other words, the translator has to be aware of the risk of encountering extra problems caused by over and under-explicitness alike.

It is now obvious that dealing, in transfer, with the macro-textual level of the Qur'ān is far from being easy. It is, indeed, hoped that the focus, in this research, on this level of the text has drawn attention to the difficulty of achieving equivalence when working with aspects of the text beyond the sentence boundaries, as well as to the great deal of work put in by the Qur'ān translator to tackle with such problems.

Another goal, hopefully achieved by the choice made to deal with this level and by the problems identified, is to confirm the importance of looking at this the macro-textual when examining the Qur'ān in translation or when translating it.

It is also hoped that this research has indirectly answered the criticism made that the Qur'ān lacks structure, coherence and cohesion.

The devices used in the structure of the Qur'ān or to convey coherence and cohesion in its text are not to be faulted. They are features that distinguish the Qur'ān from any other discourse and set it as a unique text.

The remarks made about these aspects of the Qur'ān are by scholars who are not aware of or who have overlooked the fact that understanding these discursal features of the text, depends on more than what is seen in its surface structure. To understand how the long chapters of the Qur'ān in particular are structured or how coherence and cohesion are conveyed in them, the reader needs to look beneath the text into another dimension: the extra textual world underlying the actual text whether it is the remote co-text or the context in which the text is embedded, be it cultural, historical, situational or scriptural. This also applies to the translators who have expressed similar views on these aspects of the Qur'ān. In the transfer of such a context-bound text, it is after all the responsibility of the translator to see that his reader is made able to recover the information necessary to its understanding no matter how it is presented in the original.

Limitations of the Research

Throughout this study, the present author has been aware of its limitations. In most cases, these are due to restrictions on space but also to the fact that being a doctoral research, this study had to focus on a specific field, and explore it in detail.

The limitations lie in the following areas of the research:

1. The selection of the text.

Although the Qur'ān includes chapters of different length, the choice fell on only one chapter which is the longest in the text for its suitability for this discourse-oriented research. It does not, however, represent all the chapters in the Qur'ān and the approach adopted is not suitable to deal with the problems raised by the short chapters in particular.

2. The choice of the translations for the Comparative Analysis:

To perform the comparative analysis leading to the identification of transfer problems, seven translations in English were selected. Although an impressive number of translations has been made into English (cf. Appendix II), it was necessary to select a limited number for the C.A.

3. The text level at which the study is performed.

When examining texture in the Qur'ān, the present analyst had to restrict her investigation of transfer problems to only two types of cohesive relations: inter-sentential connection and co-reference and one aspect of coherence: implied information. Apart from the space limitations, it is rather difficult to examine other aspects of the Qur'ān texture in depth and be thorough at the same time.

4. Subjectivity of the Study

As a personal research work, the present study is bound to carry its share of subjectivity. Indeed, the choices and decisions made, are each stamped by the person, the knowledge, the preferences and orientations of the present researcher.

Moreover, dealing with translation is in itself another source of subjectivity in the present research. Indeed, working with translation which operates with language as a tool of multi-lingual human communication, involves a great deal of "subjective" interpretative work by the analyst both in source-text analysis and transfer.

Finally, referring to interpretations and exegetical works as done in the present study is yet another indicator of subjectivity, not only on the part of the interpreters themselves but also and more importantly on that of the present author/analyst who was often made to opt for one particular interpretation she thought was most adequate for her purpose, to the exclusion of the others.

Suggestions for further research

A great deal more could obviously be said in this research. Indeed, investigating the problems of translating the Qur'ān is a field that still has to be explored, considering the neglect it has suffered. Similarly, investigating the problems raised in transfer at the macro-textual level of the text still awaits research which would examine the greatly interesting topics it has to offer.

At this specific level of the Qur'anic text further

research can be done on the following topics to mention only a few:

- i) Other chapters of the Qur'anic text could be examined. It would be particularly interesting to look at the short chapters of the Qur'ān, especially from text structure point of view;
- ii) Cohesion could be investigated in relation to other types of cohesive relations such as lexical cohesion, repetitions, temporal and aspectual consistency, Functional Sentence Perspective, ellipsis etc.;
- iii) Coherence, on the other hand, could be looked at, from another in another perspective: thematic progression.

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n.d.: no date of publication
n.p.: no place of publication
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APPENDIX I

GRAPHICAL REPRESENTATION OF THE TARGET-TEXT RESTRUCTURING:

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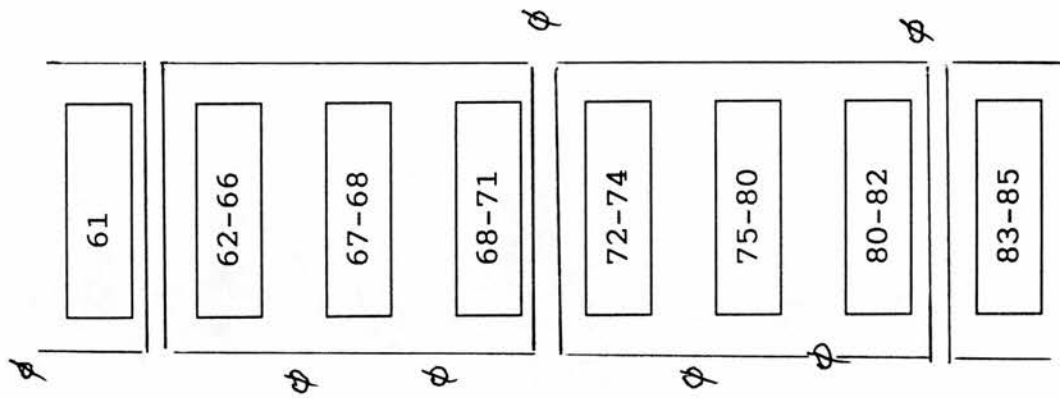
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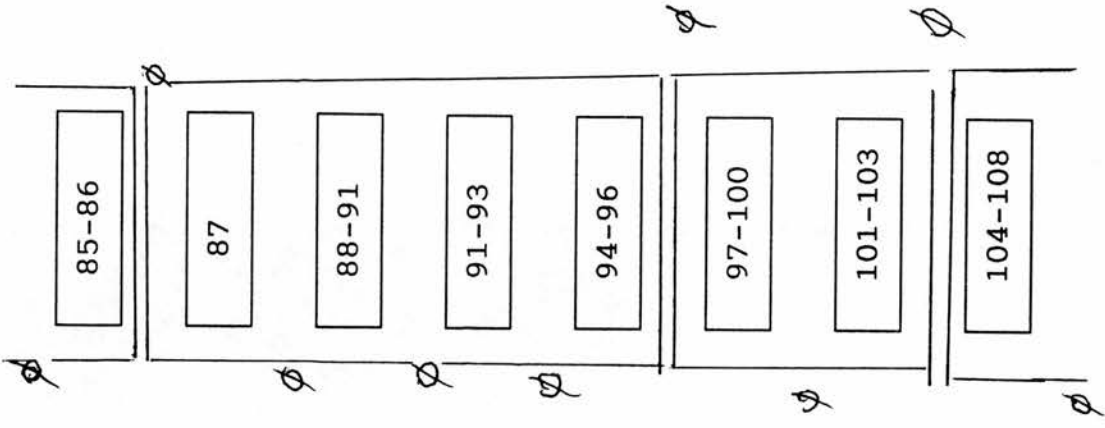
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APPENDIX II

LIST OF TRANSLATIONS IN ENGLISH OF THE QUR'ĀN (Hamidullah, 1973)

Although Hamiddulah's list is not up to date, as it fails to mention new translations made recently, such as Irving's (1985) it is nevertheless one of the most comprehensive available.

- ANGLAIS 1. Alexandre Ross, *The Alcoran of Mahomet* (translated out (of) Arabique into French, by the sieur du Ryer, Lord of Malzair, and Resident of the King of France at Alexandria, and newly Englished)—d'après le texte français de Du Ryer (ms. Oxford Nicoll, 405-6), Londres 1648, 1649 (contrefaçon), 1688, 1719 (comme vol. 4 de la série "complete History Texts") ; éd. américaines : Springfield 1806 ; Philadelphia 1853, 1855, 1856.
2. Roland Taylor, (d'après le français de Du Ryer), 1688 le même que le précédent ?
3. Anonyme, *The Life of Mohammed together with the Alcoran at large*, Londres 1718. (Voir Card Index de la Congress Library, Washington).
4. George Sale, *The Koran commonly called Alcoran of Mohammed translated into English immediately from the Arabic*, 2 vols., Londres 1734, 1746, 1764, 1774, 1795, 1801, 1812, 1821, 1824, 1825, 1826 (pour la Koran Society), 1836, 1838, 1844 éd. par Davenport avec une carte et illustrations ; 1850, 1857, 1861, 1867, 1871, 1876 par deux fois, 1877, 1879, 1891 dans la série "Hundred Books" n°22 ; 1892, 1913, 1921 éd. par Sir Dension Ross. Autres éd. à Bath 1795, à Philadelphia 1833, 1850, 1860 etc. 5^e éd. 1870 ; à New York 1880, 1891, 1900, 1902 ; à Londres-New York 1917 dans la série "Sacred Books of the East".
- 4a. N. H. Dole, *Selections from the Koran by George Sale*, éd. privée à Jamaica Plains (Mass.), 1904.
- 4b. E. M. Wherry, un commentaire basé sur la traduction de Sale, Londres 1882-86.
5. Theodor Arnold, *Der Koran... aus dem arabischen Original in das English übersetzt... von demselben... aufs treulichste wieder in Deutsch verdolmetscht* (d'abord traduit en anglais pour être traduit en allemand. Cité par Chauvin, *Bibliographie*, vol. X (1907), p. 75-76. L'éd. allemand à Lemgo 1746 ; la version anglaise ne fut probablement jamais imprimée. On ne sait pas si elle existe encore).
6. Josephus Tela, *The Morality of the East extracted from the Koran of Mohammed*, extraits rangés alphabétiquement selon les sujets, 96 pages, Londres 1766, 1818. (D'après Chauvin, *Bibliographie*, X, 97, la 1^{re} éd. fut anonyme, et le nom de Tela N'apparut qu'à la 2^e éd., et même alors en tant que "Editor" ; donc on ne sait pas qui en est l'auteur).
7. Anonyme (ms à la Bibliothèque National, Paris, N° arabe 4529). Copie des textes coraniques inscrits sur les parvis du mausolée Tâj Mahal, Agra/Inde, avec essai de traduction anglaise. Ms daté de l'an 1220 de l'Hégire (1805/6), 79 feuilles.

8. R. Carlile, *The Holy Koran*, Londres 1822, 1826 pour la Koran Society (D'après la revue *Moslem World*, 1927, XVII, 279-89, cet ouvrage est anonyme, Carlile n'étant que "Editor" ; il n'y a que 386 pages. Incomplet ?).
9. Anonyme, *The Koran commonly called Alcoran of Mohammed*, avec l'introduction et les notes prises sur l'ouvrage de Sale, en incorporant aussi les interprétations de Savary (français). New York, vers 1911. (Voir Card Index de la Congress Library de Washington).
10. Anonyme. Selon la *Bibliotheca Orientalis*, on a publié en 1833 un Coran à Serampore (Inde ?), avec une traduction anglaise sur la marge de cette édition lithographiée (Cité par la *Moslem World*, 1915, V, 252).
11. Edward William Lane, *Selections from the Kuran...* translated from the Arabic, methodically arranged with an interwoven commentary, 317 pages, Londres 1843 (Nouvelle éd. révisée par Lane-Poole, voir N° 14 plus bas).
12. Anonyme. *The Testimony borne by the Koran to the Jewish and Christian Scriptures*, published by the Agra Religious Tract and Book Society, Agra (Inde), 1856, X + 112 pages.
13. J. M. Rodwell, *The Koran* translated from the Arabic... arranged in chronological order, Londres-Edinburgh 1861 ; 2° éd. révisée Londres 1876, 1909, 1911, 1913, 1915, 1918, 1921, 1924, 1937 ; aux Etats-Unis 1909 dans la série "Everyman's Library", à New York 1918.
- 13a. H. U. Stanton, *Selections from the Qur'ân* (trad. de Rodwell rangée de nouveau, cité par la revue *Moslem World* des Etats-Unis 1927, XVII, 279-89).
14. Richard Burton sélections versifiées, dans *Edinburgh Review*, July 1866 (Cité par *Moslem World*, Hartford, 1915, p. 254-255, dans l'article : "Translations of the Koran").
15. Mancure Daniel Conway. *The Sacred Anthology*, a book of ethical scriptures, Londres 1874 (VIII + 480 pages), 5° éd. 1876 (cité par Chauvin, *Bibliographie*, X, 98 nota).
16. Stanley Lane-Poole, traduction de Lane (supra N°10) revue et augmentée, avec une vue de la Mecque (CXII + 173 p.), Londre 1879. cf. aussi N°17 plus bas.
17. E. H. Palmer, *The Qur'an*, 2 vols., Oxford 1880 ; Londres 1900, 1928 éd. par Nicholson, 1929, 1933, 1938, 1942, 1947, 1949 ; aux Etats-Unis 1909.
- 17a. Arthur Wollaston, *The Religion of the Koran*, dans la série "Wisdom of the East", Londres-New York 1911 (extraits de 70 pages, d'après Palmer ; cité par la revue *Moslem World*, 1927, XVII, 279-289).
18. Sir William Muir, *Extracts from the Koran in the Original with English Rendering* (VII + 63p.), Londres 1880, 1882.
- 18a. Le même auteur dans *The Life of Mohammed*, Londres 1861, où il y a de nombreux passages coraniques traduits en anglais.
19. Stanley Lane-Poole, *The Speeches and Table-Talk of*

- the Prophet Mohammed*, chosen and translated from the Koran, Londres 1882 (cf. aussi N°14 supra).
20. Matin K. Schermerhorn, *The Koran* (extraits seulement), New York 1883 (cité par la revue *Moslem World* 1927, XVII, 279-89).
 21. J. M. Hodgson, *The Bibles of the Nations*, being selections from the scriptures of the Chinese, Hindous, Parsis, Buddhists, Egyptians and Mohammendans (252 p.), extraits seulement, Manchester 1885 (cité par Chauvin, *Bibliographie*, X, 97 nota).
 22. Henry Preserved Smith, *Essays on the Koran* with selections from it in English Translation, New York 1896, 1913. (Congress Library Card Index ; cité aussi par *Moslem World*, XVII, 279-89).
 23. John Murdoch, *Selections from the Koran*, with an introduction, copious explanatory notes and a review of the whole, XXX + 188 pages (pour London and Madras Christian Literature Society), Madras 1896, 1902.
 24. William F. Warren, *Rhyme and Rhythm in the Koran*, traduction anglaise de la sourate 113 et trad. allemande des sourates 113, 114, seulement, dans le mensuel *Open Court* (La Salle, Illinois), novembre 1899, vol. XIII, N°11, p. 641-643.
 25. Daniel J. Rankin, *Rhyme and Rhythm in the Koran*, traduction versifiée des sourates 1, 110-114 seulement, dans le mensuel *Open Court* (La Salle, Illinois), juin 1900, vol. XIV, N°6, p. 355-357.
 26. Dr Mohammed Abdul Hakim Khan, *The Holy Quran*, Patiala (Inde), 1905, également à Londres (comme le cite la *Moslem World*, 1915, V, 252).
 27. Thornton-Nicholson (F. du Pré Thornton & Rynold A. Nicholson) *Elementary Arabic*, 1st and 2nd Reading Book, extraits seulement, 1907, 1909.
 28. Mirza Abul-Fazl, *The Quran*, avec les sourates réarrangées dans l'ordre chronologique, Allahabad (Inde), 1911-12 etc., 4^e éd. Bombay (Inde), 1955.
 29. Anonyme, *The Holy Quran*, par l'Anjuman Taraqqi-é-Islam de Qadiyân, vol. 1, Madras (Inde) 1915.
 30. Mirza Hairat Dihlawi (mort en 1916), *The Koran*, prepared by various learned scholars and edited by Mirza Hairat, 3 vols. (229 + 251 + 286 p.), Delhi 1916 (La préface parle d'un 4^e volume comportant l'introduction, le commentaire et la réponse aux critiques des ennemis professionnels de l'Islam. La mort de l'auteur semble avoir empêché la publication de ce volume, et l'on ne sait pas si son ms. est conservé quelque part.)
 31. Muhammad Ali *The Holy Qur'an* Woking (Angleterre) 1916, 1920, 1928, 1934, 1948, 1951, 1963 (deux éd. avec et sans texte arabe).
 32. Muhammad Ali (le même que le précédent ?), *Panj Sura* ou cinq sourates avec texte arabe, translittération latine, traduction anglaise et annotations. Éd. indo-pakistanaise (voir Card Index de la Congress Library, Washington).
 33. Ghulam Sarwar, *The Holy Quran*, Singapore 1920 ; Londres 1928 1929 ; Oxford 1930.

34. 'Abdullah Alladin, *Extracts from the Holy Quran*, 195 p., Secunderabad (Haiderabad-Deccan), 3^o éd. 1922, 8^o éd. 1935 (selon le Card Index de la Congress Library, Washington).
35. Theodor Maximilian R. von Kellar, *The Essence of the Koran*, extraits, Girard, Kant, 1923.
36. M. Nejmi Sagib Bodamialisade, *The Koran* :
 a) A new version, serially continued, Paphos (Chypre) 1925 etc.
 b) The Koran Versified, ch. I, Nicosie (Chypre), 1927.
 c) The Gouran Versified, Nicosie, 1927, 1946.
37. 'Imadul-Mulk Syed Husain Bilgrami, *The Quran*, traduction inachevée et retirée de la circulation, Haiderabad-Deccan, 1926.
38. Mahmud Mukhtar Pacha Katircioglu, *The Wisdom of the Quran*, set forth in selected verses (traduit en anglais par John Naish), Oxford 1937. Aussi versions française et allemande.
39. Marmaduke Muhammad Pickthall, *Meaning of the Glorious Koran*, Londres 1930, 1948 ; New York 1931 ; Haiderabad-Deccan avec texte arabe en 2 vols. 1938 ; Bangalore (Inde) 1952 (dite "3^o éd. ") ; New York dans la série "Mentor Religious Classics " 1953. 1954 par deux fois, 1955 etc. La hore 1971, avec t. arabe.
40. Ch. Muhammad Manzur Ilahi, *The Holy Prayers from the Quran*, extraits seulement, Lahore (Pakistan), vers 1930. (Voir Card Index de la Congress Library, Washington).
41. A. F. Badshah-Husain, *The Holy Quran*, a translation with commentary according to Shi'a tradition, vol. I, Lucknow (Inde) 1931, (sourate 1 et 2 seulement).
42. Mme Margoliouth, vol. 1, jusqu'à la moitié seulement (Citée par Abdus-Samad Sârim, *Ta'rikhul-Quran*, en urdu, p. 120).
43. Abdullah Yusuf Ali, *The Illustrious Qur'an*, in blanc verse, avec texte arabe, 2 vols., Lahore (Pakistan), 1935, 1937-8, 1944 ; le même sans texte arabe, 1956 ; New York 1946 (comme le cite le card index de la Congress Library de Washington) ; Beyrouth, avec t. arabe, 1969, 1972.
44. Anonyme, *Al-Quran...* English interpretation with Arabic text and brief explanatory Notes, with a Foreword by Dr S.N.A. Jafri, - éd. de la Simla Friends' Quran Society, Simla (Inde), 1935.
45. Richard Bell, *The Quran* (sourates dans l'ordre chronologique), 2 vols., Edinburgh 1937-1939.
46. 'Abdul Mâjid Daryabâdi, *The Holy Quran*, Lahore (Pakistan), 1943 etc.
47. Mirza Bashiruddin Mahmud Ahmad, *The Holy Quran with English Translation and Commentary*, vol. 1 Qadiyan (Inde), 1947, vol. 2 Rabwah (Pakistan), 1955.
48. Duncan Greenlees, *The Gospel of Islam* newly translated, Madras (Inde), 1948.
49. George Mamishisho Lamsa, *The Short Koran*, extraits avec texte arabe, 377p., Chicago 1949.
50. A. J. Arberry, *Selections of the Quran*, Londres 1953.
- 50a. Le même, *The Quran Interpreted*, 2 vols., Londres-New York 1955.

51. Sardar Ikbal Ali Shah, *Extracts from the Quran*, Londres, 1953 (Selon le Card Index de la Congress Library, Washington).
52. N. J. Dawood, *The Koran* (dans la série Penguin), Londres 1956.
53. Henri Mercier, *The Koran*, extraits avec texte arabe, transliteration latine, notation musicale et quelques déplorables illustrations, traduit du français par Tremlett, Londres 1957.
54. Arthur Jeffery, *The Koran selected suras* (232 p.), New York, 1958.
- 54a. Le même *Selections of the Quran*, p. 17-57 (Cité par Jaeschke dans le *Necati Lugal Armagani*, Ankara, 1968, P. 370).
55. Khwaja Kamaluddin, *A Running Commentary of the Holy Qu'an*, inachevé, Londres.
- 55a. Selon la revue *Islamic Review*, Londres, février 1958, P. 40, la précédente traduction fut révisée et complétée par Khwaja Nazir Ahmad, fils de Kamaladdin.
56. Abdul Hamid Farid, *Prayers of Muhammad the Messenger of God*, Karachi (Pakistan), 1959. Extraits seulement (Cité dans le Card Index de la Congress Library, Washington).
57. Husain Karoub, texte et traduction des sourates 78 à 114, cité par la revue *The Life*, n°14037).
58. Anonyme, le journal anglais *Islam* de Karachi publiait en 1960 (peut-être continue-t-il toujours) une traduction du Coran, avec texte arabe.
59. Muhammed Hamidullah, *A Simple Commentary of the Holy Quran*, qui paraissait depuis février 1960 dans le mensuel *Al-Hadil Ameen* de Durban (Afrique du Sud) ; interrompue vers la fin de la sourate 2. La traduction en langue afrikaans du même texte, par Mlle Shariffa Makda paraissait dans le même journal quadrilingue.
60. Muhammad Valibhai Merchant, *A Book of Quranic Laws*, extraits, Lahore (Pakistan), 1960 (Voir Card Index de la Congress Library, Washington).
61. Par un Comité, *An Authentic Commentary of the Quran Majeed*, transliteration latine, traduction et notes ; paraissait depuis mai 1960 dans le bimensuel *Yaqeen* de Karachi. La 30^e partie du Coran est terminée, et la 29^e a commencé le 7 décembre 1960. Après quoi, on se proposait de reprendre par le début du Coran. Puis on abandonna l'idée.
62. Mme Béatrice Ozair Gul (Anglaise d'origine, domiciliée à Sakhakot, Pakistan, et âgée de 70 ans, nous annonçait en 1961 qu'elle a achevé une nouvelle traduction du Coran).
63. Hâshim Amir Ali, *The Students' Quran*, an introduction (les sourates 96, 97, 99-114, 95, 94, 93, 92, 91, 90, 89 seulement), Bombay (Inde), 1961. Par une communication privée, il annonce qu'il a achevé la traduction intégrale, sous presse en 1972 à Delhi.
64. Ali Ahmad Khan Jullundari, *Translation of the Glorious Holy Qu'an with comment (a) ry*, Lahore 1962 pour la World Islamic Mission, 1254 pages).

65. Abul Kalâm Azad, *The Tarjuman al-Qur'an*, traduit de l'urdu par Syed Abdul Latif, vol. 1, Bombay 1962, 1965 ; vol. II 1966 ; III sous presse en 1969 (L'original est inachevé).
66. Abu Muhammad Muslih et un groupe de collaborateurs, *The Instructive Translation of the Holy Quran* (pour la société Alamgir Tahrik-é-Quran-é-Majeed, Haiderabad-Deccan), réclame de vente dans le journal *Al-Hadil Ameen* de Durban, N° 79, Octobre 1962).
67. Al-Hajj S.M. Abdul Hamid, *The Divine Quran*, a texte with a very lucid translation and short explanatory notes, Dacca (Pakistan), 1962.
68. Vinobha, *The Essence of the Quran* (extraits de Pickett, N° 37 supra, remanités, Venarsi (anciennement Benares, Inde), 1962.
69. Abdur-Rahman Tariq et Ziauddin Ahmad Gilani, *juz al-Hamd* (probablement la 30^e partie du Coran seulement), Lahore (Pakistan), 1963.
70. Achyut Narayan Deshpande, *The broad outlines of the essence of the Quran*, Venarsi (anciennement Benares, Inde), vers 1963 (dans le Card Index de la Congress Library, Washington).
71. Muhammad Azizullah, *Glimpses of the Holy Qur'an*, extraits, Karachi (Pakistan) 1963.
72. Yusuf Sultan Siddiqi, dans le mensuel arabe *al-Hajj* de La Mecque, il y a un supplément anglais, où cet auteur publie en série la traduction du Coran, avec translittération, glossaire exhaustif et texte arabe, et cela depuis 1964.
73. Muhammad Asad (Leopold Weiss), *The Message of the Quran*, vol. 1, La Haye, 1964 (Publiée sous les auspices de la Ligue du Monde Islamique, La Mecque, retirée de la circulation, et la publication du reste abandonnée. L'auteur préparait aussi une version allemande de la même traduction).
74. Khadim Rahmani Nuri, *The Running Commentary of the Holy Quran*, deux éd. avec et sans texte arabe, Shillong (Inde), 1964.
75. Ali Mussa Raza Muhajir, *Lessons from the Stories of the Quran*, extraits, XXXII + 299 pages, Lahore (Pakistan) 1965.
76. C. Merton Babcock, *Wisdom of the Quran*, illustré, Mount Vernon, New York, 1966 (Voir Card Index de la Congress Library, Washington).
77. Abul A'la Maududi, *The Meaning of the Quran*, traduit de l'original urdu par Muhammad Akbar, vol. 1, Lahore-Dacca (Pakistan), 1967, vol. 2, 1970.
78. Anonyme, publiée par la Madrasat al-Wâ'izîn de Lucknow (Inde), signalée par Abdus Samad Sârim dans son *Ta'rikh ul-Quran* (en urdu), p. 120. (Peut-être la même que préparée par Badshah Husain, cf. supra N° 39).
79. Yacoub Szykiewicz (ancien Mufti de la Pologne), *The Teaching of Islam in verses from the Quran*, extraits, Le Caire, sans date, probablement pendant ou tout de suite après la 2^e guerre mondiale. (Voir Card Index de la Congress Library, Washington).

80. Mohammed Rahimuddin Fazli, traduction complète et un commentaire inachevé, en manuscrit. (Communication privée de M. Habibuddin Fazli, datée de Karachi le 15 juin 1968, ajoutant que l'auteur de cette traduction, son père, est décédé à Haiderabad-Deccan le 6 juin 1968).
81. Anonyme, *Explanatory Translation of the 30th Part of the Holy Qur'an*, édition de l'Islamic Publication Bureau, B.P.N° 17, Cape Town. (Annoncée dans le *Muslim News* de Cap, vol. VIII, N°14, daté du 12 juillet 1968, P. 15, comme publication n°20. C'est peut-être l'œuvre de Fazlur-Rahman Qâdri.
82. M. H. Shakir, texte, traduction et index des mots, publication de la Habib Bank, Karachi 1968 (?) (communication privée).
83. Thomas Ballentine Irving, *Al-Qur'an, Selections from the Noble Reading*, 171 p., Iowa, 1388 H. / 1968.
84. Syed Abdul Latif, *Al-Quran rendered into English*, Hyderabad-Deccan, 1969.
85. Sir Muhammad Zafrullah Khan (président de la cour internationale de La Haye), London, 1970.
86. Une édition de plagiat, avec suppressions et interpolations, et illustrée, a récemment paru aux Etats-Unis : détails manquent.